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August 13, 1914

# THE CHRISTIAN CENTURY

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## War!

By JAMES LOGAN MOSBY

(This won the \$300 prize offered by "Life")

I WAS conceived in passion, hatred, envy, and greed, born in the morning of antiquity, and have a genealogy whose every page drips with the red blood of murdered innocence. I respect neither the feebleness of gray hairs, the helplessness of infancy, nor the sacredness of virtue, and walk, iron-shod, ruthlessly and impartially over the form of the weakling or the form of the giant.

I paint the midnight skies a lurid glow from the burning homes I have ravaged, and I turn peaceful scenes of rural beauty, where God's own creatures dwell together in amity, into a raging hell. I set neighbor against neighbor in deadly combat, and I incite the brother to slay his brother...

I make puppets of kings, princes of paupers, courtiers of courtesans, and thieves of respected subjects, and empires melt before my breath as does mist before the morning sunlight.

I make a religion fanaticism; the heathen I make a fiend incarnate; and of all men I make playthings devoid of reason and justice. Through intrigue I make the intelligent powerful, the unscrupulous wax fat on the spoils of blood-won victories gained by others, and the less learned suffer for their own ignorance.

Famine, want, and misery follow in my path; I lay waste green fields and still the hand of industry. I pillage the land of its resources but contribute nothing to benefit mankind, leaving pestilence to stalk ghostlike in my wake and complete the work of destruction. I lay a heavy tribute upon my most loyal subjects for the maintenance of my establishment; I squander the vitality and lives of those who serve me faithfully, yet return to the world nothing but ruin and ashes. The baubles of fame I confer on some are the empty shells of false standards wherein the license to commit murder and rapine is held up to be the insignia of glory by a mistaken civilization.

I can offer no excuse for my having come into existence, nor can I give one plausible reason why I should not cease to be, other than that so long as men who wield influence are permitted to gratify their selfish desires and ambitions at the expense of the many who must carry the burdens and endure the suffering, that long will I continue to exact my toll of sorrow, devastation, and death. For I am pitiless—devoid of all feeling; I fear neither man nor God; I am amenable to no law, and I am in myself the law and the last resort.

I AM WAR!

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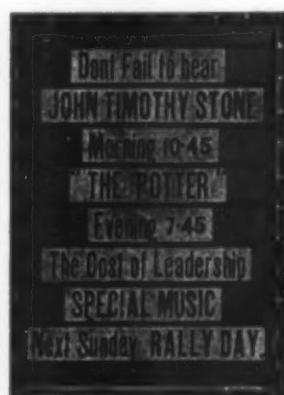
THE recent appointment by President Hill M. Bell of a Religious Education Commission for the Disciples is indicative of an unrest with the conditions that have obtained in the Sunday Schools of the past. It is a source of satisfaction to the Disciples Publication Society that the Bethany System of Literature has been prepared on the basis of the highest ideals of religious education.

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System, published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and

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## THE CHRISTIAN CENTURY

Published Weekly by the Disciples of Christ in the interest of the Kingdom of God.

## Disciples Publication Society, Proprietors

United Religious Press Building,  
700-714 East Fortieth St., Chicago, Ill.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

\* \* \*

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## Character Talks

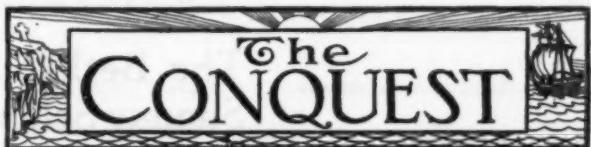
By Orvis F. Jordan,  
Pastor of the Christian Church at Evanston, Ill.

### "Everyday Religion."

"Religion has suffered from being shut up in some separate compartment of life. It is no longer permissible for a man to think all week in terms of evolution and on Sunday in terms of a mechanically constructed universe. Nor will our world permit us to shout amen in the sanctuary for the Sermon on the Mount and on Monday proceed to a program of cut-throat business or engage in rotten political maneuvering. The world hates a hypocrite and a trimmer. We want out-and-out men. An everyday religion is one that really makes a difference with the commonest things of life. It is a religion that will pull the barb from neighborhood gossip. It will sweeten the domestic life, helping husband and wife to bear with each other in making the home the most attractive place in all the world for the children. It is a religion that will help men to see the meaning of lives spent in the drudgery of our highly specialized and monotonous labor in these days of factories and great office buildings. It is a religion that will make men and women sing on other days than on Sunday."

"The Conquest is just what you say it is—a journal of character-building." writes one of our superintendents. "The Conquest" takes itself seriously. That's why its readers take it seriously. Is the paper your school is taking one that emphasizes the things that should be emphasized in a Sunday school—serious Bible study, religious ideals and Christian service? "The Conquest" has as its aim not simply to give schools what they have been used to—small talk of school work; but to publish such material as will actually GROW CHARACTER.

These "Character Talks" form a regular feature of "THE CONQUEST," our weekly for Adult and Young People's Classes. Send for sample copy TODAY.



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6. They are printed on better paper with better binding and in better taste than any other series.
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9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
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Some Title Pages from the Bethany Graded Lessons.  
There are 120 periodicals in this series.

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Many schools are in uncertainty at this time as to how to answer this important question. The new year is upon them. Some leaders are asking for the old-time, uniform lessons. Others demand the modern graded system. For the help of such doubtful schools, we submit the following points for thoughtful consideration:

1. The Uniform Lessons are backward-looking; the Graded Lessons look forward.
2. The Uniform Lessons have been discredited by all leaders in public school work; they advocate enthusiastically the Graded Lessons.
3. The Uniform Lesson system was made before the true pedagogical principles obtained in education; the Graded Lessons are built upon these principles—they are fitted to the child. The old idea was to make the child fit the lesson!
4. Forward-looking schools today are rapidly adopting the Graded Lessons.
5. The recent International Sunday-school Convention decided one thing absolutely—that the **Graded Lessons are here to stay.**

Don't decide to ignore the Graded Lessons—at least not until you have examined the best graded materials published--

**The Bethany System of  
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700 E. 40th St. Disciples Publication Society Chicago, Illinois

# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

## Our Common Salvation

There is a fine phrase used by Jude, the brother of our Lord, in his very short epistle, "our common salvation." The word "common" which he employs means very nearly what we mean by it. It is that which is general, usual, in no way separated from anything else that is normally related to it. It may even imply something cheap and vulgar, as when Peter says he has never eaten anything common or unclean; and it is definitely contrasted with things that are of particular or especial sanctity—the "koinos" from the "hagios," the common from the holy. The two words occur in this verse, for the very word with which "common" is contrasted, is that translated "saints." We have here the common faith of the holy community.

That is the first thing to think about as Christian brethren—the community of interest which we have in the religion of Christ. It is not simply "the common salvation" of the old version. It is "our common salvation" as children of God. It is this which makes a church possible, the fact that our religious life is not isolated. The apostles wrote to those who had obtained like precious faith with them. Paul wrote to Titus as his "own son in a common faith."

There are so many good things to be said about this faith, as something possessed by a collective group of people, having a corporate unity, and a continuous existence, that one could talk long and write at length about it. The corporation was a creature of Roman law, an artificial person, having an existence apart from that of the individuals composing it. It could commit acts as a person, and for them there could be corporate instead of individual responsibility. Yet the Romans are not the sole discoverers of the corporation. The Church is a corporate body, spiritual, and often legal. It is an organic unity endowed with the attributes of personality and perpetuity. It is composed of those who have a common experience of regeneration in the Spirit of God. This was to Jude so rich and sweet an experience that when he considered the matter of writing a letter to his fellow Christians, he had no other thought than simply to write of this joyous common possession—"our common salvation." He, an actual brother of the Lord Jesus, held his hope in common with all other Christians, no matter how near or remote in time or space.

But Jude was restrained from making his letter one of mere Christian complacency. Good as was his opportunity to exalt the Christian possession of a common hope, he was constrained to write

earnestly exhorting those to whom he wrote to contend for the faith of the Gospel.

If faith is worth anything it must sometimes be striven for.

"Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
Or sailed through bloody seas?"

Faith is more than complacency; it is moral struggle. It compels us to labor as well as wait.

Still, our thought turns back to the phrase "our common salvation" and we almost wish that Jude had carried out his original plan and written us a letter about that. Here is a brother of Jesus writing with no arrogance, no pride of relationship, no assumption of authority. He was a brother of Jesus, and so was every man who loved Him; he wanted to write and when he wrote, he wrote, not of personal monopoly of his own, but of "our common salvation."

\* \* \*

There is a well authenticated story which comes from Hegesippus, in which it is affirmed that the Emperor Domitian, hearing that there were descendants of David then living, demanded that they be brought before him, and that two men, whose names we learn from a recently discovered fragment to have been Zocer and James, were brought to him, and presented as grandsons of Jude, the brother of Jesus. Domitian questioned them concerning both David and Jesus, and they answered in terms of their history and faith. But when he sought to learn whether these men of royal blood and messianic relationship were dangerous to him, they showed him their hands hard with toil, and told him they were humble men, earning their own bread; and he dismissed them as too simple to be dangerous and ordered the persecution of the descendants of David to cease. He did it in contempt, for they were very humble men; and that to us—is the interesting thing about it. They were the nearest blood relations of Jesus then living, and they were laboring men, and faithful Christians.

This man Jude, their grandfather, writing to his fellow Christians, had in mind not to tell them how great a thing it was for him to have lived in the same home with Jesus and to have been of his royal family; he wanted to write to them of "our common salvation."

It is a good lesson of brotherhood and humility. Our common salvation is rich in its blessings not to a privileged few, but to all men everywhere.

# Practicing Unity by Federation

How a Young Community Stands Together to Keep Denominationalism Out.

BY WILLIAM J. LOCKHART.

**T**O PROPERLY understand and at all appreciate the work we are doing in establishing "The Urbandale Federated Church," one must know the community and the spirit of the people in this unique Urbandale district. This community is that part of Des Moines, west of the Des Moines River, north of Hickman Avenue. "Urbandale" is a general term used to include all the people who ride on the Urbandale car line and have the "Urbandale spirit." It is a territory bounded more by the community spirit than by geographical limits. Yet it must be said that here is a great territory covering several square miles, a part of the city of Des Moines and rapidly building up, which until our movement was started had no church facilities nearer than the downtown churches, Elmwood United Presbyterian Church and the University Church of Christ more than a mile and a half away.

Eight years ago when entering upon evangelistic work, we settled in the "Burr Oaks," among the first pioneers to move into this new part of the city of Des Moines. For several years it was like a country home, and while all the advantages of the country remain, the advantages of the city have also come to our doors.

## LEARNING TO "PULL TOGETHER."

In these early years we organized an "Urbandale Improvement League." Somewhat removed from the city there grew up a strong community spirit. People learned to pull together. We went after things and secured them. Together we succeeded first in getting a city graded school with five acres for a playground. We got better car service. We secured electric lights and now the sewer and city water are coming our way. We secured the paving of Beaver Avenue to the city limits. We opened and are still opening new streets. In material things we pulled together and we never knew of a neighborhood jar.

Some years ago the Urbandale vesper services were begun and held in the woods every Sunday evening during the summer. Out of these services grew the Union Sunday-school, which has continued throughout the past three years. During all these years when at home and as opportunity offered I preached a sort of a "Monroe Doctrine" that we should consider it an unfriendly act for any denomination to come in and endeavor to establish a denominational church. We were united on all other things, and I believed we could be united on religion.

## LIVING UP TO ITS "MONROE DOCTRINE."

This spring I realized that the time had come for definite action if our ideal was to be preserved. The community was growing rapidly. Property values had increased greatly, new store buildings were coming and acreage was being plotted into lots. Nine different denominations had applied to the Comity Committee of the Inter-Church Council of Des Moines, to be given the right of way for planting a "mission" in Urbandale. The Comity Committee has only advisory power and could not prevent any or all of these different denominations from coming in and dividing our community.

## OUTSTANDING FEATURES.

Church organized with one hundred thirty members and eight thousand dollars raised toward a new building.

Admits into membership without question any member in good standing of any Protestant evangelical church.

Admits anyone who has ever been a member of any Protestant evangelical church, and who may not at present be a member, upon a reconsecration of life to Christian service.

Permits any member who so desires to retain his membership in his former church or denominational body while holding membership in the federated church, thus retaining, where desired, the old ties while united in the community for Christian service.

New converts after confession of their faith in the Lord Jesus Christ as their personal Saviour, are first received by the denominational church of their choice in the down town city church and then received into the "Urbandale Federated Church." If the convert has no denominational choice, he is first baptized by any ordained Protestant minister he may choose and is then received into full fellowship, having no other church affiliations but the Federated Church.

Communion service is observed by the Federated Church on the first Sunday in each month.

The congregation refrains from participation as a congregation in any social activities that would do violence to the teachings of any church represented in its membership.

Missionary funds are gathered and disbursed to such missionary agencies as represent a federation of the various churches.

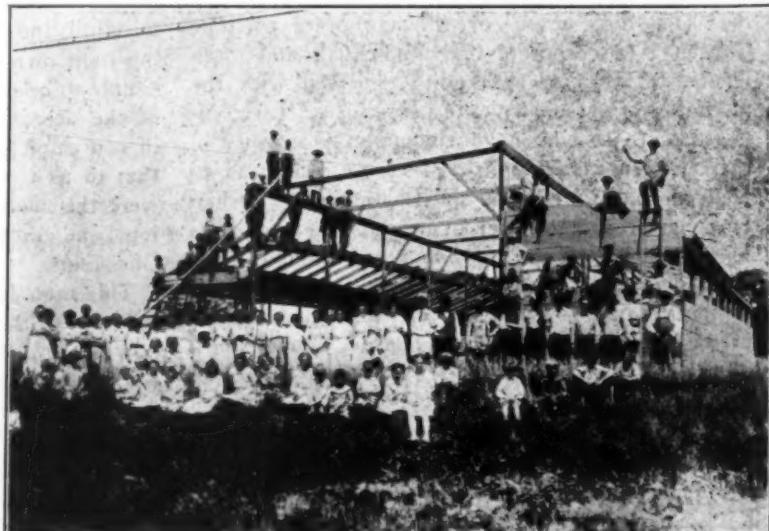
The community life is to be emphasized and the church made a community center. One mid-week service is given over to ministering to the social needs of the community. Saturday afternoon is a half holiday, one hour of which is given over to a serious religious service and then all retire to the playground for sports and recreation, the young people of different ages being directed by chosen leaders in their sports.

Only one thing could prevent this calamity, that was for Urbandale to move and mould her own religious life. We moved.

Returning from an Oklahoma evangelistic meeting, I called together a few of the neighbors and outlined a plan. The question was then raised, can we not unite on some one denomination? This I knew was impossible and the community soon learned that it was. However, we moved slowly. A series of prayer meetings were begun and held in different homes on each Wednesday night. In the course of these meetings we referred the things we were discussing to Mr. John R. Mott, who happened to be in our state for a day. A special messenger was sent to him at Iowa City. He listened, and as between a memorial denominational church and a federated church he expressed faith in the federated idea. This strengthened some of the willing but hesitant ones.

## ELEVEN DENOMINATIONS REPRESENTED.

Things now moved rapidly. A committee was appointed to draft plans for a church that would meet the needs of Urbandale. We reported our plans for a federated church. They were indorsed at a mass meeting at the schoolhouse. I was invited to hold a ten-days' tabernacle meeting for launching the movement. The city of Des Moines took a keen interest and the business men furnished most of the material for the tabernacle, and the people of Urbandale did the work. In two days' time we built our first meeting house. I secured Mr. Tolbert McRae to lead the music, and the meeting was on. It continued over three Sundays, and resulted in bringing together 130 people, representing eleven different denominations, into one united congregation. Of this number about fifty were new converts, among them a number of the strongest men in the community to whom this plan made a strong appeal, and who had never been reached by any denominational church. Many others who had no church affiliations in the city came gladly into the community church. Already we have secured more than eight thousand dollars toward a



Building the Temporary Tabernacle for Urbandale's Community Church.

permanent building, and I have been asked by neighbors to continue the leadership during the building operation. This I shall do during the interval between evangelistic meetings or when I can get away from my other duties.

## REMARKABLE SPIRIT OF UNITY.

I want to say that I have never seen a more remarkable unity in any congregation of our own people or in any denominational church with which I have been in contact than that which is characterizing this congregation made up of the representatives of eleven different churches. I am as confident of the continued working out of the plan for our community as I am certain Jesus was in earnest when he prayed that we all might be one that the world might believe.

As a community and especially as a church there is the deep conviction that the work is of God, and that he has been leading and will continue to guide the further working out of our plans.

Where there would have been a number of struggling missions we have in three weeks organized a strong church that will from its beginning dominate the social and religious life of the community. Our official board is made up of fifteen men, three of them new converts, members of no church except the Urbandale Church, and twelve of them trained Christian workers representing the six leading denominations in Des Moines. All are dominated with but one purpose and that is to unite and hold united the entire community of Urbandale for Christ and his service. Had we insisted on these men breaking with their denominational church completely and joining a church some few of us might have preferred, they would never have done so and we would have seen repeated here in our neighborhood the sad spectacle of a community divided against itself on the very thing Christ intended we should be united upon. The privilege granted in our accepted plan of maintaining a dual

membership has won, and already proved the idea was from God. It is practical and solves the difficulties that have wrecked other efforts at Christian union. No one is asked to surrender a religious



*Rev. William J. Lockhart, Leader of the Federated Church.*

principle he holds or to cease to present it in a Christian spirit. We agree to recognize one another as Christians inside the church organization just as for a long time we have recognized one another outside the church fellowship. The unique work has attracted the attention of the entire church life of Des Moines, and only those question and doubt our future unity who have not been in the meetings through which we have passed or who have not caught the Urbandale spirit or known her people.

## The Mind of Christ

BY JAMES FORT NEWTON.

On the first page of his great book, Bergson tells us that the intellect is "an appendage to the faculty of action" and, later, that it has "a natural inability to comprehend life." So also Kant, who made it clear that Pure Reason alone cannot know the reality of things. These thinkers do not belittle the intellect, but they do show us, in different ways, its proper limits. We cannot know living reality by simply thinking about it, still less by analyzing and watching it. We must be in it and of it, must enter into it by intuitive sympathy and know it, as Bergson says, "after the fashion of one who loves." Hamlet was not a creation of pure reason, but of swift and vivid artistic insight, and no doubt he was as much a wonder to Shakespeare as he is to us.

## WHAT DOES PAUL MEAN?

So far the apostle and the philosophers agree, but here their paths part. Kant saved the day by appeal to the "practical reason," and Bergson to the instinctive mind, whereas St. Paul appeals to a higher mind which he calls "spiritual;" and this mind, he says, apprehends divine things. What is this highest mind? Instead of defining it, St. Paul shows us

what it is by concrete example; it is the mind of Christ.

What, then, could St. Paul have meant when he said that we have the mind of Christ? We must be able to share it, and yet no one of us, or all of us together, can obtain it. Our chalice soon overflows, and the sea is still full. Only in our corporate and communal life can we be said to possess the mind of Christ and incarnate it. It is like the air and sunlight which the flowers have in common, and from which each derives its beauty of form and color. One flower differs from another flower in charm, but there are so many shapes of one life revealing its unity in variety. Just so the mind of Christ, more gentle and abundant than the sunlight, reveals its unity and richness in all the myriad forms which love and service and character take.

## PRAYER.

Mabel C. De Vona.

A little quiet corner with a Little book;  
A stillness in the spirit and an Upward look;  
A sweetness in the silence, as of Someone there;  
A listening for the loved one's voice—and That is prayer.

## AN EVERY-DAY CREED.

BY CHARLES STELZLE.

I believe in my job. It may not be a very important job, but it is mine. Furthermore, it is God's job for me, if I am honestly trying to do his will. He has a purpose in my life with reference to his plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God, who intrusted me with it.

I believe in my fellow-man. He may not always agree with me. I'd feel sorry for him if he did, because I myself do not believe some of the things that were absolutely sure in my own mind a dozen years ago. May he never lose faith in himself, because if he does he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellow-men—and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world, it is partly because I am not the kind of a man that I should be.

I believe in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which cannot be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its care, I am a lord. Its motto is service, its reward is love. There is no other place in all the world which fills its place, and heaven can be only a larger home, with a Father who is all-wise and patient and tender.

I believe in today. It is all that I possess. The past is of value only as it can make the life of today fuller and freer. There is no assurance of tomorrow. I must make good today.

## "CHRISTIAN MEDICINE."

From Arrah, in the United Provinces of India, comes the story of a cure that has greatly stirred the people of that region.

A native who had been critically ill with plague for five days was given up by the family. Indeed, a man had been sent to town to buy cloth for the burial.

"Our Indian preacher," writes Methodist Missionary Fred M. Perrill, "happened to meet the man on his return, and questioned him as to the sick one's condition.

"He was answered by a doleful shake of the head.

"To our preacher's suggestion that medicine be secured from our dispensary, the other man laughed, declaring that it was no use as the patient was practically dead.

"Finally, the unbeliever consented to try the medicine, giving it in the name of Jesus. And our preacher awaited the result with keen interest.

"Early the next morning our doubting brother ran into the mission house and excitedly declared that the sick man was not only alive, but almost recovered. 'Please give me a little more of that Christian medicine,' he added."

One life; a little gem of time between two eternities; no second chance to us forevermore!—Carlyle.



Rabindranath Tagore.



Nicholas Vachel Lindsay.



John Masefield.

## John Smith on the New Poets\*

ACCORDING TO AN INTERVIEW BY THOMAS CURTIS CLARK.

**W**HEN I called upon my friend, Mr. John Smith, at his house by the side of the road, I found him poring over several books of verse. This reading he was doing only as a rest from the arduous toil of gardening; for Mr. Smith is a gardener, not a literary critic or professor of literature. For this very reason I came to him, feeling that a true estimate could be given by him of some of our "new poets." For I realize that, after all, the common man is the one who finally decides whether or not a writer is worth while.

I was delighted to find that Mr. Smith had a copy of Nicholas Vachel Lindsay's poems in his hand. Beside him lay volumes of John Masefield and Tagore; these he had evidently turned from to give more interested attention to the third book.

"What do you think of Tagore and Masefield?" I asked Mr. Smith, after we had returned to the living room from the garden; for of course my friend had to take me out to show me how his beans and tomatoes were thriving.

"Well, sir," Mr. Smith replied, "I'm afraid to tell you, I fear you'd say I do not have the normal amount of intelligence, or that I am woefully behind the times. But, if you are willing to take my talk for just what it is—the ideas of a plain everyday man, I will tell you frankly what I think." Of course I assented to his proposition. I was eager to learn his point of view; for I consider John Smith to be a man of remarkably shrewd insight into literary values. His grandfather was a professor of English in one of the eastern schools, but the grandson is sufficiently removed from him to be free from his ancestor's bias, at the same time falling heir to the elder man's remarkable intelligence.

"When I took up these Tagore and

"The Gardener." By Rabindranath Tagore. Macmillan Company, New York. \$1.25.

"The Everlasting Mercy" and "The Widow in The Bye Street." By John Masefield. Macmillan Company, New York. \$1.25.

"General William Booth Enters into Heaven." By Nicholas Vachel Lindsay. Mitchell Kennerley, New York. \$1.00.

Masefield volumes," began Mr. Smith, "I confess that I had high hopes of finding gold mines in both of them. I had read the reviews of the work of these 'rising stars of the literary firmament.' I have been a reader of classic poetry from the time I was ten years of age, but I can say I am always willing to add to my friends, Shakespeare, Milton, Shelley, Burns, et cetera, the prophets of a new age.

"Perhaps the shock I received on picking up Tagore was the more intense because I had been reading early in the day some bits from Wordsworth and Shelley. For instance, I had been enjoying the Wordsworth poem beginning:

"The world is too much with us; late and soon,  
Getting and spending, we lay waste our powers;  
Little we see in Nature that is ours  
We have given our hearts away, a sordid  
boon!"

"Imagine my consternation, my dear sir, when I opened this little book of Tagore's, 'The Gardener,' and read this:

"Queen: What will you have for your reward?

"Servant: To be allowed to hold your little fists like tender lotus-buds and slip flower chains over your wrists; to tinge the soles of your feet with the red juice of ashoka petals and kiss away the speck of dust that may chance to linger there."

"Poetic, isn't it, and powerful, very! I feel like reading in connection with this a sentence from one of the reviewers regarding Tagore's work. It is of a kind with much of the Indian poet's writing: 'In the poems of this mystic the world appears no longer in its brutality, its vehemence, its swift yet dense fluidity [whatever that may be]; it is seized in the very moment of its passing and fixed in the clarity and stillness of his vision.'

"But to quote again from this densely fluid poet another love song:

"If you would have it so, I will end my singing,  
If it sets your heart aflutter, I will take away my eyes from your face.  
If it suddenly startles you in your walk, I will step aside and take another path."

If it confuses you in your flower-weaving,  
I will shun your lonely garden.  
If it makes the water wanton and wild, I  
will not row my boat by your bank."

"Now, regarding this I shall only tell you what my ragtime-playing daughter said when I asked her to put the thought of this poem into a few words. She said: 'If you don't want me roun', I'll hike!'

"Don't think, however," added Mr. Smith, "that I do not recognize any poetry in Tagore's work. I have read but one book, 'The Gardener,' and have found some true poetry here; as for instance this:

"In the world's audience hall, the simple blade of grass sits on the same carpet with the sunbeam and the stars of midnight."

"That's poetry, I acknowledge, and what follows, as well. But frankly, I do not see what all this noise is about regarding Tagore's poetry. I have seen more poetry in this month's magazines—which verse was probably sold for fifty cents a line—than I find in this expensive book. But, of course, Tagore is a Hindu, and has been widely advertised. Advertising, you know, is recognized as the eighth wonder of the world; and it certainly is that; for by means of it 100,000 copies of this book are said to have been disposed of, at \$1.25 per!

"Just one other remark concerning Tagore: I do wish he could have spent an evening with Bobby Burns; he might have learned how to write real love songs.

"But you wanted to know what I think of Masefield. I must inform you, at the outset, that I've read but this one book, 'The Everlasting Mercy,' which brought Masefield his fame. I would not do injustice to his other books, which no doubt are all genuine poetry, guaranteed 99 percent pure.

"Before taking up the Masefield book I had been reading from Shelley, unfortunately—Shelley, the most ethereal of all poets, in my opinion. His 'To a Skylark' had been receiving my attention:

"Hail to thee, blithe spirit!  
Bird thou never wert,

That from heaven, or near it  
Pourst thy full heart  
In profuse strains of unpremeditated art.

"Higher still and higher  
From the earth thou springest,  
Like a cloud of fire,  
The blue deep thou wingest,  
And singing still dost soar, and soaring ever  
singest."

"What a fall was there, my beloved,  
when from this I dropped down to the  
first lines of 'The Everlasting Mercy':

"From '41 to '51  
I was my folk's contrary son;  
I bit my father's hand right through  
And broke my mother's heart in two.  
I sometimes go without my dinner  
Now that I know the times I've gi'n her."

"But, you say, these are the words of  
a saloon bum, who was transformed from  
a boxer into a Christian? Very well; in  
that case the story should have been  
written in prose, and should have been  
included in Begbie's 'Twice-Born Men,'  
and not in a supposed book of poetry.

"But I am not saying that there is no  
poetry in 'The Everlasting Mercy.' There  
is. For instance:

"O Christ who holds the open gate,  
O Christ who drives the furrow straight.  
O Christ, the plough, O Christ, the laughter  
Of holy white birds flying after,  
Lo, all my heart's field red and torn.  
And Thou wilt bring the young green corn,  
The young green corn divinely springing.  
The young green corn forever singing;  
And when the field is fresh and fair,  
Thy blessed feet shall glitter there,  
And we will walk the weeded field,  
And till the golden harvest's yield.  
The corn that makes the holy head  
By which the soul of man is fed.  
The holy head, the food unpriced,  
Thy everlasting mercy, Christ."

"That looks like poetry to me, and I  
do wish that the writer had gotten the  
poetry started earlier in the game!"

"But, my dear man," I said, "do you  
not really think that Tagore and Mase-  
field are two of the most significant fig-  
ures in today's life and thought?"

"Indeed I do," Mr. Smith replied,  
without hesitation. "But you're getting  
away from the subject. I undersood  
that we were talking of poets. If you

wish, I might give you a discourse of an  
hour on 'Tagore, Preacher, Philosopher  
and Today's Greatest Interpreter of the  
Orient to the Occident.' Then I might  
follow with an hour on the significance  
of Masefield as a prophet of realism in  
literature. But that would be off the  
subject again. I am considering these  
men now simply as poets. My test of  
poetry is whether it presents 'imagery  
greatly conceived and greatly expressed.'

According to this standard, I cannot call  
Masefield and Tagore great poets.

"While we are talking of poets," my  
friend the gardener continued, "let me  
tell you something. This man Lindsay is  
a true poet. Every page of this book  
contains poetry. Although I somehow  
can't get into that 'My sweetheart is  
the truth beyond the moon,' and 'the  
song of the garden toad,' I confess to a  
deep liking for most of this verse. There  
was never written a more beautiful or  
meaningful poem than this, entitled,  
'The Cornfields':"

"The cornfields rise above mankind,  
Lifting white torches to the blue,  
Each season 'not ashamed to be  
Magnificently decked for you.'

"What right have you to call them yours,  
And in brute lust of riches burn  
Without some radiant penance wrought,  
Some beautiful, devout return?"

"But perhaps I'm something of a so-  
cialist, and like the poem for that reason.

"You will be surprised to see me pass by  
'General William Booth,' to tell you that  
I consider Mr. Lindsay's most significant  
poems to be the three he includes in his  
'Gospel of Beauty' series. These, ac-  
cording to the author's statement, 'hold  
in solution my theory of American civiliza-  
tion.' And let me tell you this: if this  
Illinois poet will stick to his last and  
develop the ideas he has expressed in  
these poems, the world and much therein  
will be his, so far as final fame is con-  
cerned.

"In 'The Proud Farmer,' Mr. Lindsay  
presents his ideal of rural life, describ-  
ing the rugged farmer who 'for forty  
years preached and ploughed and wrought  
—a statesman in the fields who bent to  
none.' In 'The Illinois Village' is given  
his ideal of village life. He begins the

poem with these words:

"O you who lose the art of hope,  
Whose temples seem to shrine a lie,  
Whose sidewalks are but stones of fear,  
Turn to the little prairie towns,  
Your higher hope shall yet begin.  
On every side awaits you there  
Some gate where glory enters in."

"Then in the poem 'On the Building  
of Springfield,' is pictured the ideal city:

"Let every street be made a reverent aisle  
Where Music grows and Beauty is unchained.  
"Let Science, Machinery and Trade  
Be slaves of her, and make her all in all,  
Building against our blatant, restless time  
An unseen, skilful, medieval wall."

"There is a poet who has tremendous  
ideas, and who has also the grace and  
power to fitly express them. Mr. Lind-  
say's friends are hoping that he will not  
take the advice of a certain Irish poet,  
who a short time ago told him that he  
must get away from the 'uplift' idea. He  
wishes him, I suppose, to take to cham-  
pagne and cigarettes, and utter the  
thoughts, foolish or otherwise, that come  
to him while under their influence. That  
seems to be the idea of some literary  
cults today. I fear that this 'certain  
Irish poet' is hardly a good adviser for  
Mr. Lindsay, for he is only a poet, while  
the Illinois writer is primarily a prophet,  
secondarily a poet. I have full faith that  
Mr. Lindsay is not going to back down  
on his 'uplift' principles."

I suppose my friend Smith would have  
talked on until the day's end if I had  
let him, but I was considerate of him. I  
had noticed, also, that his tomatoes need  
watering and realized that if I stayed  
with him through the day the plants  
would suffer. So I made ready to depart.

As I left, Mr. Smith remarked that he  
would be pleased some time to tell me  
why he thought the time would come  
when Nicholas Vachel Lindsay would be  
recognized as the first of American poets,  
as Alfred Noyes the dean of English  
poets.

This proposition, of course, I expressed  
interest in, then took my departure,  
taking also with me some few things to  
think over.

## The Prayer of a Tired Man

From "Men at Work."

O GOD, whose infinite power and ceaseless labors create and maintain  
all things, let me learn to rest in Thee. May the cares of my work  
and daily toil and the pressure of responsibility on my nerves in no  
wise dull my soul toward Thee nor shut my heart to Thy peace. May this  
season of rest and recreation bring me into Thy presence, where out of the  
unbroken calm of Thine infinite power and everlasting serenity my faith truly  
may rest and my soul learn of the pathways of perfect peace. May I let the  
voices of field and forest, streams and mountain peak and sea surf tell me of  
Thy personal presence in the world. May I be able to drop the anxiety that  
spoils vision and deafens the ear and robs the heart of rest. Cleanse every  
cell of breathing tissue with breath of summer breezes and clarify my under-  
standing in order that I may turn again to the joys of service. For these  
incessant burdens that test me and train me and strengthen my spirit, I give  
Thee thanks. Help me to love my task, be it large or small, and may all of  
its monotony and littleness, its irritations and depressions, its strain and pull  
on all my life forces, make for character in me. Teach me to be sweet and  
kindly at all times and to keep locked within my bosom the things that disturb  
and annoy. And bring me out from the resting places of the summertime re-  
freshed and buoyant, ready for the larger tasks of the Church of God in this  
great day.

# The Unescapable God

BY W. DeWITT HYDE.

TAKEN literally this passage does not appeal to the modern man. We do not think of a big man-shaped God somewhere in space following us everywhere we go. We do not think of God as John Fiske says he used to when a child—a stern man with spectacles, standing up at a high desk, and charging on a great ledger all we say and do. We do not any longer fear the stern judge with His dire penalties from which the only escape is acceptance of some arbitrary scheme He has devised for our salvation. All that has gone, and no preaching or praying will bring it back. The arbitrary God has ceased to interest the modern man, for he has ceased to hold the ideas on which such views of God are based.

## THE GOD OF UNIVERSAL LOVE.

As Emerson tells us, however, "when half-gods go, the gods arrive." If both the man-shaped God in space, the stern judge, the deviser of arbitrary salvation-schemes, and the unknown God of the hysterical agnostic have gone, God the spirit of universal love has come, and is coming more evidently, more irresistibly, more triumphantly than ever before. The unknown God, too, of whom we heard so much a decade or two ago, has ceased to concern us, the God of whom William Watson sings:

"When overarched by gorgeous night  
I wave my trivial self away,  
When all I was to all men's sight  
Shares the erasure of the day,  
Then do I cast my cumbering load,  
Then do I gain a sense of God."

That is beautiful poetry, but pernicious philosophy.

Substitute for space spheres of life, for the arbitrary man-shaped God the spirit of love, and all the old psalmist said comes true again. Indeed, a modern poet, Francis Thompson, writing out of a genuine experience, has said in modern English almost the very 'thing' the old Hebrew psalmist tells us in our text. In his "Hound of Heaven" he gives a revised version of "Whither shall I flee from thy presence?"

"I fled Him, down the nights and down the days;  
I fled Him, down the arches of the years;  
I fled Him down the labyrinthine ways  
Of my own mind; and in the midst of tears  
I hid from Him, and under running laughter.  
Up vistaed hopes I sped,  
And shot, precipitated  
Adown titanic glooms of charmed fears,  
From the strong Feet that followed,  
followed after.  
But with unburdened chase,  
And unperturbed pace,  
Deliberate speed, majestic instance,  
They beat; and a Voice beat  
More instant than the Feet  
All things betray thee, who betrayest Me.  
Naught shelters thee, who wilt not shelter Me.  
Lo, naught contents thee, who content'st not Me.  
Lo, all things fly thee, for thou fiest Me."

Translated into plain prose, the ancient and the modern poets mean substantially this: In every sphere of life there is

Whither shall I go from thy spirit?  
or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there; if I make my bed in hell behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea:

Ever there shall thy hand lead me, and thy right hand shall hold me.—Ps. 139:7-10.

a Spirit of universal love or good will, which, if welcomed, makes life glorious and sublime, but if rejected, omitted, leaves life cold and dead. That Spirit of universal love follows, entreats us in every sphere of life to be His recipients, agents, embodiments. He sorrows for us in all the dryness and dreariness into which we fall when we try to leave Him out, and is patiently waiting, earnestly entreating us at all times and everywhere to let Him into our lives, and to let in with Him the joy and gladness His presence always brings. All this, however, sounds hopelessly vague and mystical so long as we confine it to generalities. Can we translate it into the hard, homely realities of daily living? Can we show that it is true to the experience of every one of us that with the spirit of love in our hearts we are always and everywhere blessed, and without that Spirit we are always and everywhere miserable? Let us see.

## LOVE IN THE SPHERES OF LIFE.

Let us take four great spheres of life—home, society, work, play—as examples of all the other great spheres, and see whether in each of them it is really true that with this spirit of love they become happy, beautiful, noble, without that spirit they become cruel, bitter, deadly. That is the way to test and verify this deep truth the two poets, the ancient Hebrew and the modern Englishman, are trying to convey.

First, the home. Have you ever seen, either in your own experience or as portrayed by novel or play, a home in which one or more of its members was running away from the spirit of love? Do you know how ugly and hateful, how cross and cruel, such a home can be? It is the acutest form of suffering this sad and suffering world contains. For selfishness, lust, greed, hate, nagging, fault-finding, make misery everywhere, but most of it where contact is most constant and intimate. That is why something like one-tenth of all the families in America today abandon their home life in disgust in the divorce court. You can't flee from the presence of the spirit of love in the home without turning that home into the hardest, hottest, most disgusting and degrading form of misery. Here most clearly do we hear the voice of His Spirit saying, "Whither shall we go from thy Spirit?" "Naught shelters thee who will not shelter Me."

Yet the home with God in it, the home in which the spirit of love in each member seeks the good of each other member and the common good of all, is by far the purest, highest, sweetest form of blessedness we know on earth—the only worthy symbol of heaven. Whoever, either in literature or life, has entered

a true home knows full well that God, the spirit of love, is there to maintain and bless, and that His presence is the only cure for those unendurable evils for which divorce is welcomed by increasing multitudes as the wretched remedy. If I ascend into the true home, Thou art there. We cannot flee God in the home. For as sure as we enter a true home, the spirit of love, the Spirit of God, is there to make it and keep it the blessed place it is.

## GOD IN SOCIETY.

Society is another sphere in which it is vain to try to flee from God, the spirit of love and good will. Have you ever seen a social group of men and women without God, without the spirit of mutual love and good will? Then you know the hollow ostentation, the silly vanity, the bitter jealousies, the heart-burning envies, the treacherous insincerities, the carping criticisms, which deadly ennuis, the sour cynicisms, which fill the hearts of these pitiful creatures. You know how they try to curry favor with those whom they think richer or superior to themselves, and with what snobbishness, indifference, or contempt they look down on those whom they fancy poorer or inferior to themselves.

Leaving God out of their social schemes, leaving the spirit of universal love and good will out of their intercourse with their fellows, their hearts become cold and hard, their souls become dry and dead, their lives become hollow and insincere, and for them society becomes dreary and empty. Not by yacht nor automobile can you escape the searching, withering blight that falls on any form of social intercourse that dares to leave Him out, and fly from His spirit of mutual kindness and good will. Here, again, we hear the following Voice of God—"All things betray thee, who betrayest Me." "Whither shalt thou flee from My presence?"

On the other hand, the most simple and casual meeting with our fellowmen, if God and His spirit of love be in it, is a joy to both him who gives and him who receives. Every friendship, every intimacy, every meeting, formal or informal, if God be there, if love be present, is the supreme blessedness of earth, the richest foretaste of heaven. No one who has once learned what God can do for an acquaintance or a friendship would ever willingly think of leaving Him out of his plans of social life. Whoever once has known the joy of sincere devotion to the happiness of others, however far removed in rank or station they may be, will always invite God to be the chief guest in all his social activities, and the spirit of love to be the ruling principle of all his social life. In the spirit of the Psalmist he will say, "If I enter into society, Thou art there."

## GOD IN OUR WORK.

Our work likewise becomes both to ourselves and others a blessing or a curse, according as we take God into it, or try to leave Him out. We all know what work becomes when no spirit of good will to all animates and controls it—a sordid scramble for money, regardless of how we get it, or out of whom we take it, a dreary round of dull drudgery, the constant temptation to shirk, offer defective goods and render half-hearted

services. We know how the godless employer squeezes and despises his employees, and we see on the other side reciprocated hate in strike and sabotage. Whoever works for money exclusively, with no genuine regard for employer and employee, creditor, customer, and consumer, is trying the fatal experiment of leaving God out of his work; and here as in every other sphere, he soon finds that not only is he himself in the hell of hard-heartedness and hate, but he is driving (or as the Psalmist says, if I make my bed in the industrial hell of mutual hate, thou art there) all who respond to his influence into the same hell. Public attention has recently been called to the downfall of the policy, recently prevalent and for a time successful, of substituting manipulation and monopoly for efficient service and a just greed above humanity, money before good will. And if he has ears to hear, he will hear the Voice of God in the consideration of the interests and sentiments of patrons and the public. Everything goes wrong for the man who puts God away from his work. He learns how true are the words of our modern poet,

"Lo, all things fly thee, for thou fliest Me."

Yet work with God, work wrought in the spirit of good will to employer and employee, to producer and consumer, to the public and to one's profession, is the most noble and blessed experience of life. To feel that we are doing something as well as we can to make life for others and for all happy and wholesome, noble and beautiful, gives us a fellowship with the creative love of God. As Carlyle says of the true co-worker with God, "Blessed is he who has found his work; let him ask no other blessedness." Such work is partnership with God in His good will to man.

If I take the wings of the morning and plunge into business, Thou are there.

#### IN JOY AS IN SORROW.

One might think play, pleasure, recreation a sphere where one might run away from God. Our modern poet, you remember, tried to flee not only "in the midst of tears," but "under running laughter." It can't be done. Our pleasures either increase or diminish our general vigor and efficiency, and so make us stronger or weaker servants of God, and they either ennable or degrade those who provide them for us and share them with us, and so either express or violate the spirit of love, which is God. I think it is a great mistake to pick out and brand as intrinsically evil any form of amusement. For whether a form of amusement is good or bad depends on whether it invigorates and ennobles or deteriorates and degrades. And that in turn depends mainly on the environment in which it is sought, and the extent to which it is carried. Whatever pleasure weakens the power and inclination for work when work calls, is for us a godless pleasure. Whatever pleasure degrades or demoralizes those who provide it for us or share it with us, is a loveless pleasure. The awakening conscience about the social evil, the increasing sentiveness to the pitiful fate of the white slave, are signs that after centuries of blindness we are beginning to see that no honorable or right-minded man can have part or lot in the patronage or support of places and practices which involve for the unfortunate instruments of one's pleasure such bitter shame and suffering, dishonor and death, and spread disease and alienation in the healthy

bodies and otherwise happy homes of innocent wives and children. No man who has a spark of chivalry or honor in his soul can seek or find pleasure for himself at such fearful, cruel cost to others. He will hear the Voice of God, the spirit of love saying:

"Lo, naught contents thee, who content'st not Me."

Yet the true child of God is no ascetic. All pleasures of mind and body, soul and flesh, all indoor and outdoor sports and games, will be welcomed and enjoyed as the good gifts of God, just in so far as they build up powers otherwise dormant or decadent, and bless not one alone but all. Nothing really good for all, in its remote as well as its immediate effects, will God withhold from them that walk uprightly. In the words of our poem, which we are taking as the modern version of our text,

"All which I took from thee I did but take

Not for thy harms,  
But just that thou might'st seek it in  
My arms.

All which thy child's mistake  
Fancies as lost, I have stored up for  
thee at home.

Rise, clasp My hand, and come."

or, as our Psalmist would say, "If I dwell in the uttermost parts of the sea of pure and noble pleasure, even there shall Thy hand lead me and Thy right hand shall hold me."

#### "WHAT ABOUT THE CHURCH?"

It we had time, it would be easy to show this truth of the omnipresence of the spirit of universal love, or God, in every other sphere of life—science, art, polities—just as we have seen it in home and society, work and play. But perhaps you are already asking, "What about the church? It not God present there in a greater degree than in these secular spheres of which we have been speaking?" That is a fair question, and deserving a square answer. Unless we find God, the spirit of love in these other spheres, we shall never find Him in the church. If we live the rest of our lives in hardness, pride, greed, lust, hate, selfishness, and then come to church to find God, we shall come in vain. No preacher can prove to us God's existence, no prayer can bring Him near—for our minds are empty of the love and good will which is His nature and character, and our hearts are far from Him.

Into a life that is godless and loveless in home and society, in work and play, no church or cathedral, no preacher or priest, can bring God and His love on Sunday morning. God and His love are everywhere or nowhere for each individual. If He could be found in church alone, or prayer alone, or preaching alone, He would not be God, He would not be the spirit of universal love. Unless we seek and find God and His Spirit every day it is a waste of time to come to church on Sunday. All we shall find if we come, will be a little preaching, or music, or ritual, to criticize and find fault with. If we get nothing out of the church and its services, it is because we bring nothing to it—no God whom we have been serving, no love in which we have been living and working the other days of the week. Fleeing God elsewhere, He flees us when we come to church. What, then, is the use of the church and public worship if we cannot find God there, unless we are finding and serving Him

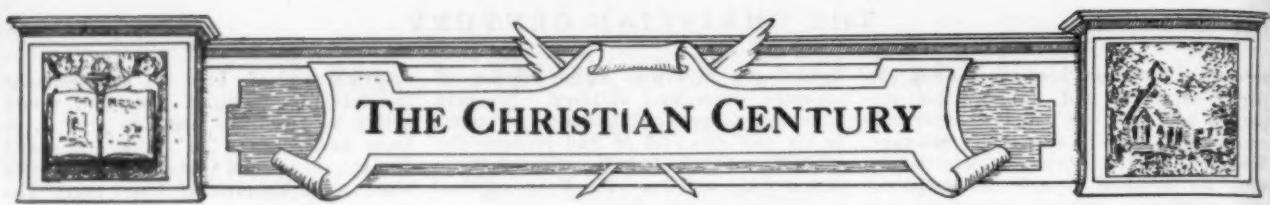
everywhere else? Is it not a superfluous institution, a waste of time that would better be given, as many do give it, to home and society, to work and play? Not so. If we find God and serve God in these other spheres, if we carry His spirit of love and good will into everything else, if from these other spheres we bring God and His love with us to church, then we shall find Him there. Prayer will bring us close to Him, and His love close to us; the hymns will lift us into higher, fuller fellowship with Him; the sermon will point out new ways of serving Him, and expressing His love in our lives; and the holy sacraments will assure us that, no matter how unworthy and black our sins, if we really desire Him and His life of love, He is ours, and we are His forever. Now such encouragement and guidance, such forgiveness and reassurance, we all need at stated times and places. The church is to the life of love and divine human service what a rally is to a political party or an athletic team. An evening rally in the interest of a football team at the opening of the season, or before a game, is no substitute for weeks and months of faithful training, skill, courage, and fighting spirit. If you do not have these, speech-making and song singing at the rally will amount to nothing. Unless you have these things outside the hall, it is worse than time wasted to come there to the rally. But if you have these things, the rally helps to bring more men out to practice, and to make those who are out already eager and alert to do their best.

#### A SERVICE OF RECONSECRATION.

Now to men and women in earnest to find and serve God, a meeting every week to receive the blessing of God, and to reconsecrate themselves to the life of love and good will, is a blessed and fruitful privilege. It all depends upon what we bring, the spirit in which we come. No ritual is so elaborate, no service so ornate, no preacher so eloquent, no prayer so fervent, that, save by a rare miracle of grace, it can bless the man of selfish, hard, cruel life. But, on the other hand, no service is so barren, no sermon so dull, no chapel so simple, but that he who comes to it with sincere sorrow for his sins, and earnest desire for help and strength to live the life of love strenuously and courageously, will find God and His spirit of love, and go away strengthened and encouraged, uplifted and inspired.

I have said that, unless we hear and obey that voice in our secular pursuits, we shall never hear it in the church. The inverse of that statement is almost equally true. Unless we cultivate in church, in private and public worship, a sensitiveness to that Voice of God as, apart from the roar and confusion of details, He speaks directly and clearly to our hearts, we shall lose the power to hear it and obey in the close contact of our homes, the whirl of society, the stress of work, and the excitement of play. We all need to hear that Voice at all times and everywhere. To drive Him away at one point is to lose Him altogether. It is the Voice of universal good will. In the words once more of the modern poet's version of our text, He is ever saying to us:

"Ah, fondest, blindest, weakest,  
I am He whom thou seekest!  
Thou dravest love from thee who dravest Me."



## EDITORIAL

### MRS. WILSON.

THE whole nation feels the peculiar pathos in the death of Mrs. Wilson. While the President is beset with the most trying situation any President has had to face in many years this blow falls with power enough to crush a weaker man. It is no fiction, as they know who have passed through such an experience, that divine grace is vouchsafed in more abundant measure to those on whose behalf the Church makes faithful prayer to God.

The American Church feels so intimately the vital relation sustained by the President and his family to its organic life that with one accord his affliction has drawn its members to the throne of grace with him. May these days bring to our Christian President the discovery of unsuspected sources of strength and wisdom and comfort!

Mrs. Wilson's presence at the center of our national life, though extending over a period of but a year and a half, has been most wholesome and gracious. In the breadth of her interests, all of which anchored her yet more firmly to the simplicities and fundamentals of the home relation, she personified the most chaste ideals of modern womanhood. Her artistic interests, her social activities, her democracy, her unaffected and natural carriage in the semi-official position in which the President's wife moves, all combined with her strong domestic qualities to create a public affection for her which was lacking only time to grow into enthusiastic expression.

She lent a subtle strength to her husband's policies of state. The nation was coming to feel that its President was not just an individual, but an individual plus a home—an ideal home where there was constant inter-action of highminded personalities stimulating one another to wisdom and service.

Her passing takes away the keystone of that beautiful domestic arch, and bereaves our President of his chief human source of inspiration. None but God can make it up to him.

### A NEW THING AMONG DISCIPLES.

ABSOLUTELY no precedent exists among the Disciples of Christ for excommunicating a church from the fellowship of its sister churches. It is a procedure of which they have been the victims but never the perpetrators. The California convention has added a new page to our history. It reads much like certain pages at the beginning of the book where it is recorded that a certain church in Western Pennsylvania, together with its pastor, Rev. Thomas Campbell, suffered virtual excommunication at the hands of the Presbyterian denomination, and twenty years later where the story is told of the "reforming" churches being excommunicated by the Baptist denomination.

In those hours these excommunicated churches determined never to belong to a "denomination" that could do that thing. They pledged themselves then to a program of liberty, of congregational liberty within the circle of allegiance to Jesus Christ; and they have stood ever since for that liberty, and declared that so long as denominations organize themselves so as to enquire into and pass upon the orthodoxy of a church that acknowledges Christ as divine Lord, and to excommunicate a church judged to be irregular in its opinions or practices, the day of Christian unity could not dawn. To do that kind of thing, they said, is the essence of denominationalism, and their one great passion was to abandon the whole denominational scheme and principle and find their fellowship with all churches that were simply churches of Christ. A church that is really out of harmony with the essential gospel of Christ will "go to its own place," they said, without any ecclesiastical action by its sister churches.

But these California Disciples have gone back to the pit from which our people thought they had been digged. They assume that they constitute a denomination, impertinently named "The Christian Church of California," and incorporated as such, and they allege that a certain church—First, of

Berkeley—has departed from "the historic position of the Christian Churches." For this offense they refuse to allow said church to have fellowship in their denomination until it shall publicly return to the "historic position" of their denomination!

Let it be assumed that Berkeley church and her pastor, Rev. Mr. Loken, are doing wrong in receiving into their fellowship those whom Christ has received into his Church, without discrimination against any—a pretty difficult assumption for a Christian imagination to tolerate, even for argument's sake—still it remains true that the California convention violated the basic principle of the Disciples' reformation movement in arrogating to itself the power to pronounce judgment upon the congregation after the fashion obtaining in the denominational order.

Does anybody who knows the genius of the Disciples of Christ imagine that the sectarian action of this California "denomination" will stand?

### "ECCLESIASTICISM" NOT SO BAD AFTER ALL!

GLEEFULLY the Christian Standard greets the news from the Pacific Coast. Its joyous approval of the action of the California convention betrays the utter insincerity of its vehement editorial opposition to a general delegate convention. The Standard has opposed such a convention on the ground that it constitutes an "ecclesiasticism" which cannot be trusted not to meddle with the liberty of the local churches in matters of doctrine and practice.

The California convention is strictly a delegate convention. It has done precisely and flagrantly the thing which the Standard direfully prophesies the General Convention will some day do, and yet the Standard now exhorts other conventions to go and do likewise!

It is a hazardous thing to make a guess as to what is going on in any editor's mind, but we feel pretty safe in saying that just at this precise moment the editorial-commercial brain that runs our Cincinnati contemporary is balancing various answers to this question: whether to keep right on opposing the delegate convention, or to accept it and use it as a fine device for getting rid of the churches and the scholarly pastors and teachers who refuse to acknowledge the leadership of the Standard in our church life.

This suggests a plan to settle the contention over the General Convention, if indeed it has not been already settled. The Christian Century submits it to Messrs. Richardson and Medbury and Ainslie and Garrison and other leading advocates of the General Convention: Give assurances to Cincinnati that the Atlanta convention will refuse to seat delegates from First Church, Berkeley, Calif., and from other churches now practicing Christian union, and the Standard will drop its warfare on the delegate convention for good and all.

### LET THE LEADER DEFINE HIS POSITION.

HAVING taken the leadership in inducing the Northern California state convention to excommunicate the Berkeley Church, Rev. A. C. Smither, of St. Louis, Mo., will probably consent to explain the terms of the resolution which he defended in a speech on the floor of the convention and in an article in the Christian Evangelist. The resolution explicitly declares two things: first, that the Berkeley church is no longer a member of "the corporation known as the Christian Church of California," and secondly, that it is in fact not "a Christian Church" at all. We believe the brotherhood will wish Mr. Smither to further define his views and we submit the following suggestive questions.

1. Does Mr. Smither believe that "the corporation known as the Christian Church of California" is IN ANY SENSE the Christian Church of California?

2. Does Mr. Smither wish to be understood as seriously and deliberately affirming that the Berkeley church is not



any longer a Christian church? Will he explain why it is not a Christian church?

3. Does the practice of open fellowship with other Christians forfeit a church's right to be called a Christian church? If so, why?

4. Or, does Mr. Smither deny that Presbyterians and Methodists and other unimmersed evangelical Protestants are Christians—just as truly Christians as he is himself a Christian? Or is Mr. Smither a better Christian, or more of a Christian, or in any sense superior as a Christian, to the Presbyterians and others whom the Berkeley church declines to bar from its fellowship?

5. Are not these Presbyterian and other churches churches of Christ, as truly churches of Christ as the church in St. Louis to which Mr. Smither belongs is a church of Christ? If they are churches of Christ, how can another church of Christ refuse to accept their members without being guilty of practicing schism in the Body of Christ? Does not the refusal to receive them constitute a sectarian act? And does not the settled policy of a group of churches that refuses to receive them constitute such group of churches a sect?

6. By what right may the Disciples of Christ disclaim being a sect if the basis of fellowship in their churches is narrower than the basis of fellowship in the Church of Christ?

In good faith these questions are asked. An answer in like good faith will help to clear the air.

#### EDUCATION AND CHARACTER.

**A**T this time of year thousands of homes are busy in preparation for the sending of son or daughter away to school. Many homes are eagerly considering the question, to what school the boy or girl shall be sent. There is one consideration, often completely ignored, and still more frequently treated as of minor importance, the foremost importance of the development of character as an element in education.

Not only is this a matter of the foremost importance; compared with it everything else is unimportant.

The question whether the water supply of the school is contaminated with the germs of typhoid fever is less important than the question whether the school holds as its highest prerogative and duty the development of character.

What boys and girls learn out of books is a small part of education. It is not quite a negligible part, but it is distinctly a minor one. Whether the young person has four years of Greek and three of Latin, and two of Algebra and three of Geometry, or vice versa, is a question of detail hardly worth a second thought. Most of it will be forgotten, and ought to be forgotten. It is not learned to be remembered. But what impressions are made on plastic character that are to shape the life through all the years of manhood or womanhood, that is the supremely important question.

Choose schools that afford good instruction in such things as are printed in books. That is worth doing.

Choose schools with well known instructors and a good curriculum. That is something worth thinking of.

Choose schools in good climate and with wholesome surroundings. That is worth considering.

Choose schools with men and women of character and Christian worth to guide and train the boys and girls. That is more important than all else beside.

Choose schools that create character. That is the supremely important consideration.

#### "OUTSIDE THE DISCIPLES."

**E**VERY reader will be interested in the peculiarly significant account of the Federated Church given by Rev. William J. Lockhart on another page of The Christian Century. Here is an earnest attempt to really practice Christian unity, to demonstrate that we Christians are one already, regardless of our peculiar creeds, or modes of baptism or traditional prejudices. Mr. Lockhart is one of the best known and most favorably regarded of our Dis-

ciple evangelists. He has been especially effective in pleading for a Disciple evangelism suitable for leadership in union interdenominational meetings and has been found again and again at the helm conducting such meetings. The Urbandale church in Des Moines is but a further expression of the passion of his heart to lead his brethren to make some definite contribution to the cause of Christian unity.

There is an element of pathos in the Urbandale enterprise, not brought out in Mr. Lockhart's story, but suggested in a personal letter in which he says that this "is not a movement of the Disciples of Christ except as the leader of the movement received his inspiration from the genius of the Disciples' principles. Our plan is not open to the attack that has been made upon the Berkeley church, because this is a movement outside of the ranks of the Disciples."

The cumbersome device of a double-membership is admittedly adopted for the purpose of avoiding opposition on the part of those who do not believe it is the Disciples' essential business to practice Christian union. This device is probably intended to make the transition easy and will, no doubt, eventually, if not soon, fall away.

What Mr. Lockhart is here aiming at is precisely what Thomas Campbell aimed at. It is the thing the Disciples were born to accomplish—albeit without the hindrance of the awkward devices which the hardness of Christian hearts has seemed in this case to render necessary.

That the leader in such a work, himself a life-time Disciple, and an evangelist of power, should be compelled, consciously and purposely, to place his enterprise "outside the Disciples" in order to inhibit the criticism and attack of his Disciple brethren, is one of the saddest commentaries we have seen on the distance the Disciples of Christ have wandered from their original ideals.

#### GOOD HEALTH IN SUMMER.

**I**F YOU want to keep well in summer, live simply, temperately and righteously. Do not eat enormous amounts of heat-producing foods, nor consume great quantities of ice. Be sweetly reasonable and keep well. The health department of Buffalo has issued the following excellent suggestions, good all the year round:

Prevention saves many lives, but will eventually put many good doctors out of business.

Drinking good water neither makes a man sick, nor in debt, nor his wife a widow.

Money is the most envied and the least enjoyed; health is the most enjoyed and the least envied.

Joy, temperance and repose slam the door on the doctor's nose.

Give sanitation the first place in your selection of a picnic place.

Let no summer outing become the cause of your winter illness.

A once a year clean-up is about as good as once a year bath.

Every day in the year should be clean-up day. Germs of tuberculosis have a good shelter in decayed teeth. Repair the teeth and remove the shelter.

A decline in infant mortality is the result of proper education.

A properly muzzled dog can't bite.

Hydrophobia and stray dogs are a bad combination.

Keep your ears open and your mouth shut.

The laymen of today who is ignorant in the theories of prevention must be a clam.

Many serious lung troubles follow neglected colds.

When in doubt boil your drinking water.

Avoid public drinking cups.

Dirty hands are preferable to the public roller towel.

Wash your hands before handling food.

Treat your body to an occasional bath; it may not be entitled to it, but it will repay you with better service.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

## Assembly for Chinese Presbyterians.

The Presbyterian Brotherhood is to be congratulated on the rapid development of its work in China. Report brings the news that the time is at hand when the Presbyterians of that country, now numbering over 60,000, will be bound together in a General Assembly which will represent the nineteen presbyteries and six synods which are organized in that country and which are the outgrowth of mission work conducted by the Presbyterian churches of the United States, England, Scotland, Ireland, and Canada. This united General Assembly will be the outcome of the Federal Council of Presbyterian Churches in that country which has been in existence for seven years. The movement toward such a union of all Presbyterians in China in one General Assembly has been making steady progress since 1890, when a group of Presbyterians meeting in Shanghai expressed a desire for closer relations.

## Christian Colleges to Form Association.

Steps have been taken for the organization of an Association of Christian Colleges—that is, of colleges controlled by or in close affiliation with evangelical Protestant church of the United States. The Presbyterians seem to have led in this important movement. For several years the Presbyterian College Union has urged the importance of such an association, and last December appointed a committee to take steps to effect the organization. The subject was considered by the council of church boards of education in January. The executive committee of this council recently met with a number of representative college presidents at St. Paul, and appointed a committee to prepare a tentative constitution and by-laws and to arrange for a permanent organization in Chicago in January, 1915. The organization will be perfected in connection with an educational congress to be held in Chicago the same month. The council of church boards of education will hold its annual session at this time, and the conference of church workers in state universities will also meet at the same time and place. The three organizations will hold separate sessions, but arrangements will be made for joint meetings. The association of Christian Colleges is expected to be permanent. Efforts will be made to have representative college presidents from all the leading religious bodies in attendance at this congress.

## More About Dr. Mathews' Tour.

Further information comes of the tour of the Orient which will be made by Dr. Shailer Mathews next winter. Dr. Mathews will visit Japan as ambassador of the Federal Council of Churches of Christ in America, of which he is president. The plan involves a formal representative mission, the first of its kind ever undertaken between the United States and any of the countries where missionary work has been done. Individual church bodies have, of course, had their representatives visit the work of their missions, but the present proposal is that a representative of the federated Protestantism of America go to represent the entire group of co-operating organizations, thirty in number, representing a church membership of approximately 16,-

000,000 people. On the part of Japan there is involved the action of the Federation of Japanese Churches, and arrangements will be made there for the conduct of work on Japanese soil. The plan proposes a series of addresses at the chief centers of Christian activity in Japan, including the universities. The general purpose of these addresses will be to give to the Japanese Christians an idea of Christianity in America, particularly along undenominational lines with reference to the development of Christian scholarship and social service. It is also

the work of influencing other boys. In the fourteen counties of Michigan in which organized county work is being carried on by the Y. M. C. A., there were 2,053 boys enrolled in Bible classes.

## Gideons Meet in Boston.

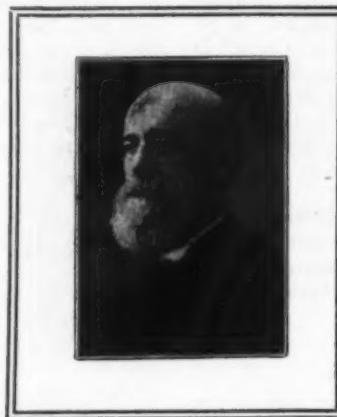
Boston enjoyed the convention of the "Knights of the Grip" held in that town recently. Tremont Temple gave royal welcome to these thousands of Christian traveling men. Sunday was the great day of the feast. After morning prayer and consecration service the Gideons flocked to the churches. In many a pulpit of Greater Boston the voice of the commercial traveler was heard on Sunday morning. At two in the afternoon hotel lobby meetings were held again. At three o'clock a special gospel service took place in Lorimer Hall. At half-past four a great Bible demonstration occurred, when more than 8,000 Bibles were placed in Boston hotels which had not previously had them. At five o'clock a gospel meeting was held on Boston Common. At half-past six the Gideons led young people's meetings in various churches, and at seven a gospel song service took place in Tremont Temple, followed at half-past seven, by an address by Rev. Dr. R. S. MacArthur on "The Gideons as Soldiers for Christ and the Church," and the introduction of the new international officers.

## Methodists Find Business Good.

The Methodist Book Concern has no fault to find with business conditions. The profits were sufficient to enable the Methodists to turn over \$300,000 for the care of aged ministers and their dependent families. During the past quadrennium the book concern had a business of nearly \$11,000,000. Many books are published, but the most important work of the publishing department has to do with Sunday-school literature. The Methodist Sunday-school enrollment reaches beyond 4,000,000.

## Fraternity Sunday, Sept. 6.

Twenty-two specific subjects are suggested for use on Fraternity Sunday, September 6, 1914, which has been suggested for celebration by the Chicago Church Federation Council. The following are the topics: (1) The dignity of labor. (2) The curse of idleness. (3) Crime Prevention. (4) Peace. (5) The curse of hatred—"If a man say, I love God, and hateth his brother, he is a liar." 20th Verse, 4th Chap. John. (6) How can the organized fraternities co-operate with agencies of religion and education in making a better city, state and nation? (7) Fraternity should promote statesmanship and discourage politics. (8) Am I my brother's keeper? (9) "Let reverence for law become the political religion of the nation"—Lincoln. (10) "Stand with anybody who stands right. Stand with him while he is right, and part when he goes wrong"—Lincoln. (11) "Chicago does not ask us to die for her, but asks us to live for her"—Mary McDowell's Civic Creed. (12) Fraternity Sunday should not be a lawless Sunday. (13) Social Justice. (14) Prevention of poverty. (15) Efficiency in the administration of justice. (16) The court as a social agency. (17) The Fatherhood of God, and the Brotherhood of man. (18)



Rev. Washington Gladden, who is reported to be "out in opposition to nation-wide prohibition."

intended to give the Japanese an impression as to the general attitude of American Christians toward Japan as a nation, thus reciprocating the work which is now being done by representatives of Christian churches of Japan in America at the present time. The carrying out of the plan is thought to be of great importance from the point of view not only of church but of international fellowship.

## Y. M. C. A. Holds Boys' Conference.

Of great significance was the recent Annual Boys' Conference held at Saginaw, Mich., under the direction largely of the Young Men's Christian Association, but with the aid also of the Sunday-school and other organizations. For three full days the association brought together representatives of Michigan's boys' associations. The real purpose of the gathering, reports the Congregationalist, is to inspire boys and young men with higher ideals, to aid them in reaching a better life and induce them to accept Jesus Christ as their personal Saviour. The last night of the great Saginaw conference in 1913 hundreds of delegates made the "forward step" decision to become better Christians and signed cards pledging themselves to this end. Following the conference the delegates returned to their homes with the spirit of service burning within them. They held meetings in every city and rural community where they could get a church. The boys themselves conducted these meetings, offered the opening prayer, introduced the speakers and carried on the business of the meeting without the least aid from adults. As a direct result of these meetings, hundreds of boys in the state of Michigan became Christians and entered actively into

Correct a fault as well as commend a virtue in your brother. (19) Preventive litigation. (20) Live for your country, and then it will not be necessary to die for your country. (21) The difference between character and reputation; Vol. 240 Illinois Supreme Court Reports, page 560. (22) Abraham Lincoln the Fraternalist.

#### Church Honors J. P. Morgan.

Rather an unusual kind of memorial is that made to J. Pierpont Morgan by an Italian congregation of a Jersey City church—the Church of our Lady of Mount Carmela. This church subscribed \$1,500 for the purchase of a candle to burn in memory of Mr. Morgan as a token of their appreciation of his many charities in Italy. It is soon to be placed in the Vatican at Rome and will be lighted only on All Souls' Day. At this rate it will endure for thousands of years, for if burned continuously it would last at least nine years. It took four and a half months to make; it stands sixteen feet high and weighs 400 pounds, tapering gradually from 18 inches at the base to 6 inches at the top, and is made from white beeswax imported from Italy for the purpose. It is beautifully ornamented in high relief, the modeling being heavily laid with gold leaf valued at more than \$300. The portrait of Mr. Morgan and his favorite flowers, American beauty roses, are done in oil by the artist Paulo Restivo, who has specialized in this department of art.

#### Methodists Strong in Germany.

In Germany, where there are now two Methodist conferences, the growth of the Methodist fellowship is notably large. In 1886, when the German and Swiss conferences were separated, the total of probationers and full members in Switzerland was 5,299; in South Germany 4,993; in North Germany, 3,863; a total of 14,155. Seven years later the total for the same territory had risen to 18,360. And now, in 1913, the membership in Switzerland was 10,190; South Germany, 13,497; and in North Germany, 14,396, a total of 38,083. There are more than four thousand members of the Epworth League in the North Germany conference alone, and the Sunday-school enrollment in the same conference is 12,123.

#### Death of Methodist Leader.

Milton S. Terry, who recently passed away, in Evanston, Ill., was one of the respected scholars of the Methodist church. Mr. Terry was a pastor in early life, but became a professor of Old Testament language at Garrett Biblical Institute, in Evanston in 1885; he later held the chair of Christian doctrine. He was a member of the American Oriental Society, and of the Society of Biblical Literature and Exegesis, and wrote many books of a theological character.

#### The Bible and the Public Schools.

Henry F. Cope, secretary of the Religious Education Association, is not an advocate of the giving of Bible instruction in the public schools. Addressing the recent session of the National Education Association, at St. Paul, Dr. Cope said that the demand for religious education in the public schools rested on three misapprehensions: First, that the state can teach religion; second, that religion can be taught like mathematics or geography; third, that the teaching of religion in the public schools would effect any great change for the better.

#### Americans Lead Catholics in Missions.

The Catholics of the United States are

advancing to first place in support of Catholic missions of the world, according to figures quoted in the Central Christian Advocate. They are supplanting France in that respect. Ten years ago Catholics of France gave \$815,000; five years ago \$675,000, and last year, according to reports just made public \$500,000. Ten years ago Catholics of the United States gave \$45,000 a year, and last year, according to the same report, \$440,000. The great givers to Catholic world missions are among American dioceses, New York with gifts last year amounting to \$157,000; Boston, \$57,000; Philadelphia, \$53,000; Cleveland, \$7,800, and Baltimore, \$7,100. Not a city in Catholic countries like Austria, Italy, Belgium and Spain, declares the "Free-man's Journal," comes anywhere near

#### Dr. Hirsch in Germany.

Professor Emil G. Hirsch, of the Department of Semitics in the University of Chicago was one of three delegates from Chicago to the Church Peace Conference which met at Constance, Germany, August 2-5. Over fifty American delegates attended the conference, which was held under the auspices of the American Peace Society.

#### "Good Citizenship Day," October 18.

Good Citizenship Day will be observed, if the suggestion of the Society of Christian Endeavor is adopted, on Sunday, October 18. It is urged that special effort be made to secure exceptional attendance at services and that the sermons and addresses have to do with the moral obligations of citizenship, commendation being given to those causes which are promoting reform and enlightenment.

#### Dr. Forbush at University of Chicago.

Dr. William Byron Forbush, president of the American Institute of Child Life, Philadelphia, was the university preacher at the University of Chicago on August 2, and on August 9 Professor Gerald Birney Smith, of the Department of Systematic Theology, was the speaker. The convocation preacher, August 23, will be Dr. James Hope Moulton, of the University of Manchester.

#### Death of Dr. Jesse Bowman Young.

The death is reported of Dr. Jesse Bowman Young, Methodist pastor and author. For two score years Doctor Young was a contributor to Methodist church and Sunday-school literature, as well as to denominational papers.

#### Yuan-Shi-kai's "Confession of Faith."

Secretary L. Wilbur Messer, of the Chicago Young Men's Christian Association, brought back this "confession of faith" from Yuan-Shi-kai, President of the Chinese Republic: "I am unequivocally a Confucianist, yet I know that nothing but Christian ethics can save China."

#### Chicago Endeavor Year Book Out.

The year book of the Chicago Christian Endeavor Union will be studied with special care by Endeavorers everywhere on account of the meeting of the world's Christian Endeavor convention in Chicago next year. The book recounts in compact compass the specific activity of the many Endeavor organizations in Chicago and vicinity. The efforts of the individual societies and of various county and city organizations will be suggestive to other Endeavorers.

#### A False Step.

The Roman Catholic archbishop of St. Louis, in speaking before the Catholic conference on charities in that city last month, is reported to have demanded that the municipality of St. Louis should appropriate money to support Roman Catholic charitable institutions.

#### Spiritual Movement Stirs Scotland.

Following the reports of the great revival in Scotland during the past winter comes the report that in that country is growing a host of young men committed passionately to the great essentials of evangelical Christianity. It is believed by some that a movement has begun in the Scottish churches as powerful in its purposes as the Oxford movement was in the Church of England in the middle of the nineteenth century. While the Oxford movement gave an impetus to formalism and sectarianism this new Scottish movement is touching only the great universal elements of Christianity.

#### FEDERATION IN THIS NATION.

Let's congregate and federate,  
All creeds sedate annihilate,  
And truth misstate to propagate  
A concord great, inviolate.  
From your belief seek quick relief.  
Of all things chief, the olive leaf  
Presents a brief for all the grief  
Of disbelief on life's lone reef.  
Don't sit and sigh, but do and die,  
And rend the sky with battle-cry,  
Smite hip and thigh the reason why!  
The cause is high; don't argufy.  
Judgment berate. Error placate.  
Faith extirpate. Invalidate  
Your mental state. Without debate,  
Let's congregate and federate.

—Living Church.

the gifts of these generous Catholic American cities. St. Louis far outranks Rome; Minneapolis outranks Vienna, New Orleans gives more than London, and Pittsburgh Catholics give more than do those of Liverpool.

#### Evangelistic Results in New York.

The Evangelistic Committee of New York City, an interdenominational organization, last summer carried the gospel to 680,345 persons, who attended its open-air tent and shop meetings. It is planning to reach 1,250,000 this summer and will do this work at a cost of about \$40,000.

#### Church Figures from Canada.

According to the latest church census of Canada, the Roman Catholic population numbers 2,833,041; the Presbyterian, 1,115,324; the Methodist, 1,079,892; the Church of England, 1,043,017.

#### A New Methodist University in the South.

In view of the fact that the Methodists of the South were by a recent court decision divested of any real property control over the Vanderbilt University at Nashville, the recent General Conference authorized the establishment of a new Methodist university for which a fund of \$5,000,000 is to be raised. Atlanta has been chosen as the site.

#### Cleveland Plans Evangelistic Campaign.

The two hundred Churches of the Federal Council of Churches in Cleveland are planning simultaneous rally Sunday for October 4, to be followed by a month of evangelistic service, the various neighborhoods of the city being taken as the unit of organized and co-operative effort.

## Of Human Interest

### Our Poor Human Nature.

George A. Dorsey, Curator of Ethnology, Field Museum, Chicago, does not have much faith in humanity. In one of the articles he is writing daily for the Chicago Herald, he sets forth the statement that human nature is, after all, brutish and hungers for war and blood. Here is what he says:

"Do you and I want war? Do we want to be long distance participants in what might prove the most hellish war the world has ever seen? Oh! I know what we will say to this question, but will we be honest? We spurn with indignation the mere suggestion that we, you and I, want this war to take place.

"And yet, as the catastrophe approaches hour by hour, we get more and more excited, our pulse beats faster, our breath grows shorter, our eyes brighten, and at last we are glutting to the utmost our fundamental savage, brutish nature to participate by the vicarious route our lust for blood and death. And this is one of the causes of war.

"All say: 'War is hell; let there be no more of it.' All say it because it is the fashion nowadays; it is good form to say it. Belonging to Christian nations, we are conscious of a sense of duty in assuming that attitude. But I repeat: deep within us is fundamental human nature as real, as brutish today as ever before—only now it is buried up deeper beneath the accumulated lacquer of centuries of so-called civilization.

"It is rather more difficult these days for elemental traits to break through than it was formerly. But not an hour of the day passes in Chicago or London or Berlin or Pipetown that doesn't furnish proof that life is still a contest, fundamentally the same as ever, the essential difference being in terminology and in rules.

"How otherwise can we explain this thing that approaches like a car of Jugernaut, which men go out to meet, protesting the while, saying they do not want to be crushed, explaining they don't want to see their fellowmen perish; and yet, in person or vicariously to a waving of flags and marshal music, and in brilliant garb, and even singing, they go out to meet the Destroyer more than half way?"

### Jacob Riis's Turning Point.

In a Methodist revival in the old eighteenth Street church, Brooklyn, under the preaching of Rev. Ichabod Simons, Jacob Riis underwent a genuine conversion and dedicated his life to Christian service, notes the Christian Advocate. It was his desire immediately to give up his newspaper work and take to preaching, but the faithful minister strongly advised against it. "No, no, Jacob," he said, "not that. We have preachers enough. What the world needs is consecrated pena." "Then and there I consecrated mine," said Riis. "I wish I could honestly say that it has always come up to the high ideal set it then. I can say, though, that it has ever striven toward it, and that scarcely a day has passed since that I have not thought of the charge then laid upon it and upon me." Without this spiritual passion the philanthropic inclinations of Riis would not have developed into the practical work he accomplished. Endowed by nature with an intensely earnest

spirit, and with a perseverance that knew no bounds, he would still have been unable to sustain his enthusiasm without a profound religious motive.

### Three Great Laughers.

James Russell Lowell is said to have been of a very fun-loving disposition. Light-hearted jest and nonsense were sprinkled plentifully through the long life which was so filled with solid, hard work and achievement, says a writer in the Christian Endeavor World. One day when walking with a friend they passed a large

### ABOUT PREACHERS AND OTHERS.

#### Revised Scripture for Summer Use.

A Methodist minister feeling the stress of summer weather, has put out on his weekly leaflet the following:

"Warrant for closing churches in summer:

"I will come into thy house in the multitude of Thy mercy—except in summer.

"The Lord is in his holy temple—except in summer.

"How amiable are Thy tabernacles—except in summer.

"My soul longeth, yea, even fainteth for the courts of the Lord—except in summer.

"God is known in His palaces as a refuge—except in summer.

"Preach the word. Be instant in season and out of season—except in summer.

"Not forsaking the assembling of yourselves together—except in summer.

"They continued steadfastly in the Apostle's doctrine and fellowship and breaking of bread and prayers—except in summer."

### Why They Resigned.

"Say, Parson," said Elder Berry at the church board meeting, "here are the resignations of all the quartet choir." "My son," said Rev. Fourthly, in distress "what is the trouble?" "Your announcement Sunday morning," replied Elder Berry, sternly; "you know you said, 'Providence having seen fit to afflict all our choir with bad colds, let us all join in singing, 'Praise God from whom all blessings Flow.'"

### His Helpful Sermons.

"When I can't sleep at night," said she, "I say to my husband, 'Oh, read me one of my dear minister's sermons!' And he has not read five minutes when I am sound asleep!" The "dear minister" said, of course, that he was delighted to hear it; although it was not wholly for that purpose the sermons were published.

### About "New Religions."

A minister who was going abroad said in jest that when he came back he might bring a new religion with him. A person who was present said, "You may have some difficulty in getting it through the custom house." "No," said Dr. Brooks, "we may take it for granted that a new religion will have no duties attached."

### Explaining The Jonah Story.

The late Bishop Phillips Brooks had a version of the "Jonah" narrative, essentially his own. When some one was expressing wonder at the possibility of Jonah being swallowed by the whale, he said, "There was no difficulty about that, for Jonah was one of the Minor Prophets."

building over the door of which was written: "Home for Incurable Children." "Ah," said Lowell, with a shake of his head, "that is where I shall have to be sent one day."

Everybody knows of the immense labors of David Livingstone in the inhospitable part of Africa, and of the devotion of his noble wife. Does everybody know that in the midst of their lonely life they were often much of the time as jolly as a pair of school-boys off on a holiday? To such an extent did the spirit of mirth preside over their counsels and undertakings that sometimes Mr. Livingstone would say to his wife: "Really, my dear, we ought not to indulge in so many jokes. We are getting too old; it is not becoming. We must be more staid in our demeanor."

Charles Kingsley was always bent on introducing as much frolic and merry-making into his family life as possible. He was proud to be able to say: "I sometimes wonder whether there is as much laughing done in any home in England as at our parsonage."

### Emerson as a Vocalist.

As a student at Harvard, Ralph Waldo Emerson did not give much promise of his future greatness. His dissertation was spoken of as "a very good one, but too long to give much pleasure to the hearers." He was class poet, but only after seven others had been successively elected, and had successively declined the honor. A story told by Mr. Arthur Stanwood Pier, in "The Story of Harvard," goes to show that Emerson's musical efforts were even less appreciated.

Singing in the yard was a popular diversion, and early in his freshman year, Emerson, wishing to have a share in the fun, went to the singing master, who said to him, "Chord."

"So I made some kind of a noise," said Emerson, "and the singing master said, 'That will do, sir; you need not come again.'"

### Two Holmes Puns.

"Here are two little-known puns of Oliver Wendell Holmes, reported by the Christian World. 'The young lady is in evening dress,' said a friend, one evening, referring to a rather overdressed damsel. 'The close of the day, my dear sir,' remarked the witty doctor. 'That is Holmes pun,' retorted the friend. 'I'm worsted,' rejoined the doctor."

### A Terrible Disease!

Mrs. Crockett and her daughter stood before a painting which represented a soldier with hollow cheeks and staring eyes. On the gilded plate in the frame were the words, "After the Attack of Lutzen." "What is 'Lutzen,'" Mary Anne?" asked Mrs. Crockett in a hoarse whisper. Mary Anne admitted that she did not know. "Well, anyway," said Mrs. Crockett, with conviction, "it's a terrible disease. I can see that easy enough without anybody telling me."

### Uncle Joe on Socialists.

"Uncle Joe" Cannon, chewing a long cigar vigorously, said in Danville:

"These young Socialists and anarchists and what not want to run the world. And a pretty mess they'd make of it, with their 'hunger strikes' and 'silence patrols' and what-not. Why, they've got no experience."

Uncle Joe smiled a grim smile.

"We used to say that you were never too old to learn," he grumbled. "Nowadays the idea seems to be that you're never too young to teach."

# MODERN WOMANHOOD

Conducted by *ss ss*  
Mrs. Ida Withers Harrison

## Ellen Louise Axsen Wilson

The death of Mrs. Wilson comes at a peculiarly difficult time, from the viewpoint of the President. Touching beyond measure was the report that our President penned his offer of mediation to the warring European nations while sitting by the bed of his dying wife. A writer in the Chicago Herald has put into vivid language the story of the life and death of this remarkable woman. It is too good not to be given to readers of The Christian Century, hence we reproduce here.—THE EDITOR.

**S**HUT the door softly, for the first lady of the land is sleeping.

They have regarded her with tears, those who loved her so, and for the first time she has not heard her husband call or answered her children in that soft, low voice of hers.

The blinds are drawn in the great White House at Washington. It was not so that Ellen Louise Axsen, wife of President Woodrow Wilson, would have chosen to pass out to the larger life. Her days were spent in building an altar, and her husband called it simply "home." From that hearth fire, its warmth still surrounding her, her spirit suddenly took flight.

The glow is left for all the world to see.

From Georgia she came nine and twenty years ago, the bride of a young college professor, with all a southern woman's sweetness and ideals, the sweetness that led a stranger to call Southern women "God's agents on earth," and with a wit that won friends everywhere.

Her smile was magic; it was the arch, sweet gayety of the days of our grandmothers, and it was welded to the thoughtful dignity, the broad common sense that has made the home of the Woodrow Wilsons a beacon light since first it was thrown on the screen of publicity.

Mrs. Wilson was an artist. Her pictures were not merely good, they were powerful. Painting was a passion with her, but for many years after her marriage she did not touch a brush, for she was an artist in the greater sense—an artist-wife, an artist-mother.

"A wife," she said once to a friend, "should keep part of her life quite free."

And then came the story of how Governor Wilson—this was shortly before presidential days—had returned from an arduous campaign to find her absent.

"I had told him I was going to attend a certain committee meeting," she said, "but he had forgotten. He came into the 'little White House' at Sea Girt, N.J., saying 'Where is mother?' When he found I was not there he felt quite lost, he told me."

There was regret and pride in the voice of the first lady of the land as she told that story. Its human note is almost too much for us now, for a President is bereft of his helper, a worker of a comrade, a husband of his wife and a harassed, weary man of her whom he called "my rest."

No more fitting epitaph than those two words can be found.

There is a picture, too, of a young mother with three little girls that the daughters of the White House must recall vividly today, with a pride and a pain no words can tell. It is of "mother" who taught them for years, who told them stories, who sang and read them to sleep, who even made their little frocks, and from whom no word that was

not courteous and kind was ever heard, while laughter rang out every moment, spontaneous and free as their own. The echo of that laughter still rings on, for it was never malicious, never forced.

To be the wife of a college professor, the wife of the head of Princeton University, the wife of Governor Wilson and the President's wife and never to fall down through those twenty-nine years from the pedestal on which her own actions had set her took no uncommon talents of mind and heart.

In addition to that, to be the mother of three daughters as different in temperament as though they had been no relation—the very modern daughters of an old-fashioned woman—took patience and courage and broad-mindedness of an unusual degree. But all these things the daughter of old Doctor Axsen, a Presbyterian minister, accomplished without apparent effort.

Her brown eyes were clear to the last, her brown hair waved as daintily above her wild-rose cheeks, her voice was as gentle as if the strain of life had passed her by on the other side. Death had no creases to smooth away from her brow, and it is sleeping we leave her, for one so joyously alive, so nobly good, is never dead.

Just before the presidential election a newspaper woman went to the home at Sea Girt to interview the wife of the future President. This reporter thus tells the story of her conversation with Mrs. Wilson:

"They wonder at Mr. Wilson's lack of excitement over the victory," the President's wife said—Mr. Wilson had just been nominated at Baltimore for the presidency—"they cannot know that however the decision went it could be only good-bad or bad-good to us. If Mr. Wilson got the nomination it meant the breaking up of our close home life together—"

Ah, me! She had the face of a Madonna and a voice like rippling waters and her smile went everywhere.

"If he did not get it we still had the best of life's gifts left—our home."

"And now—"

"Now I shall lose much of my husband, but I try to give him gladly to his country."

"You have shared this campaign together?"

"Every minute of it. I have kept the clipping bureau, cutting out the articles he ought to see and filing what he might want, so that he could get it at a minute's notice."

Then I saw for all her brave smiling that she looked tired. Perhaps those cheeks were a little too pink!

"At every moment of his career I have known every move beforehand and approved. They say now that if Mr. Wilson should come to me as President

and tell me he was going to lay down the office on a question of principle, I would meet the situation with a smile and a quotation from Browning. My belief in him and my encouragement—he never tires of telling me that they have carried him through his darkest hours."

"Spirituality," "moral strength" and words of that sort came constantly to her lips.

A fine copy of a Bougueret "Madonna" that hung over the fireplace of the reception hall called forth my comment.

"I copied that one midsummer like this not very long ago," she answered. "For ten years after my marriage I did not touch a brush, though I was a painter before. I recognized that a woman cannot have two great passions. My husband and my children came first."

"The children were all born at the same time," she said, humorously. "I taught them at home until they were 12, fed them on Greek classics and read them to sleep with standard poets. Sometimes I tell them they never read trash until they went to college."

"I have been a happy woman. Mr. Wilson's profession of teaching permitted us to be together a great deal, and then I was blessed that his work did not lie in a field I could not follow, say, higher mathematics. Jurisprudence and political economy are subjects in which any woman ought to be interested. They even make good dinner table topics. Everything has combined to make our lives twine together ideally. A husband should find in his wife an escape from his cares. I try always to keep reserves from which Mr. Wilson can draw when he needs them. He calls me 'his rest.'

"Others will have more of him now, but—"she smiled with proud serenity—"we've been so much to each other for so many years that nothing can change us now."

A door opened at the far side of the room and a man came out, a rugged, negligibly-tailored man with student stoop and gray penetrating eyes that took you in, sifted you and let you pass at a glance—Woodrow Wilson.

"Please give me back my wife," he said. "We always drive at 4 o'clock. It is our only time to be alone," and his large man's hand fell caressingly over her hand as it rested on the table.

"Will you please give me back my wife?" The phrase is poignant at this crisis. Our President stands alone, facing the agony of loss. He is in darkness—he cannot see the light.

But there is a light, and it was kindled by his wife. When the eyes of the lonely husband can bear it he will look up, see that home-fire and warm his hands at the blaze.

In memory he will give thanks for "my rest," Ellen Louise Axsen Wilson.

### LORD TENNYSON'S FAITH.

In the last year of Lord Tennyson's life, in his feeble health, he took short walks with his daughter. Afterward she became his biographer. The faithful daughter says that her father used often to say in these morning walks, "My chief desire is to get a fresh vision of God."

## Disciples Table Talk

### Iowa's State Convention.

The state convention of the Iowa Christian Missionary Society was held at Colfax, from July 13th to the 20th inclusive. While the local attendance was not so large as usual, owing to the location of the encampment grounds, the churches were well represented throughout the state. R. W. Lilly, of Keokuk, who was elected convention president last year, was unable to be present, and J. O. Boyd, a young lawyer, and superintendent of the Keokuk Sunday-school, took the chair. The leading feature of the week was the addresses of John L. Brandt, of St. Louis. The committee had secured him to give a series of sermons or lectures during the week. One night during the convention W. J. Lockhart was asked to call for pledges for the state work. Three thousand dollars was needed. The audience responded promptly and in a few minutes \$3,129 had been pledged. This assures the success of the state work for the future. George E. Roberts was re-elected as corresponding secretary and Leon S. Dudley was re-elected as state Sunday-school superintendent. A new feature of the convention this year was that it was held on the encampment plan. In the years past, breakfast and lodging had been given free by the church entertaining and the convention. This time everyone paid his own expenses. Many of the delegates secured tents and camped on the grounds. It was voted unanimously to return to the same place next year.

### Ft. Worth, First, to Have \$125,000 Home.

For nearly half a century a landmark of Fort Worth, the First Christian church has stood forth in its usefulness. At last after months of discussion, the old-time church must fall. In its place will be built a modern edifice, one of the best houses of worship in Texas, at a cost of approximately \$125,000. Realizing the imperative necessity of more room and better equipment for church work, the officers unanimously recommended and the congregation approved the raising of funds for a new church. This was done some time ago, but only recently has the date been set for the old edifice to fall. According to the pastor, L. D. Anderson, the tearing down of the building will start before another month passes and as soon as this is done, the new church will be begun. Among the first ministers of the church were: Rev. B. F. Hall, Dr. Joseph Clark, Elders Caskey, Johnson, Murphy, McKnight and Dr. Lowber. Since the pastorate of the present pastor, Mr. Anderson, the church membership has increased many members. Its present enrollment is almost 700 and it has a Sunday-school enrollment of about 400.

### Chicago Pastor Completes Fifth Year.

Very few pastors are given the privilege of work in such a fruitful field as that in which Austin Hunter has been ministering the past five years. He has just celebrated the completion of his fifth year with the Jackson Boulevard Church, Chicago. Seven hundred and forty-eight people have been added to the church during this time, almost all at the regular services; 160 couples have been united in marriage, and 158 funeral services conducted. A seven thousand dollar mortgage on the property has been paid off, and a social center building purchased and paid for. The church has been made a living link in the C. W. B. M., and also conducts a Chinese mission each Sunday, which is the largest Chinese mission conducted by any Chicago church. This is a down-town work and suffers great losses by rapid removals to the suburbs, but there is no cessation in the fruitful activities that have characterized the church for many years. That Mr. Hunter continues with Jackson Boulevard is sufficient evidence of the satisfaction of the congregation with the work he is doing.

### Kentucky Convention, Aug. 31-Sept. 3.

Kentucky Disciples will hold their convention this year at Ashland, Aug. 31-Sept. 3. The Ashland church is one of the most beautiful and best equipped buildings in the state, affording an ideal place for the entertainment of a great convention. The convention sessions this year will be as follows: Monday, August 31: Christian Education—President R. H. Crossfield presiding. Tuesday, Sept. 1: State Missions—President W. A. Fite, Paducah, presiding. Wednesday, Sept. 2: C. W. B. M.—President Mrs. John Gay, presiding. Thursday, Sept. 3: Bible-school—President J. W. Hagin, Covington, presiding. The program this year will include the following speakers: A. McLean, R. M. Hopkins, R. N. Simpson, M. G. Buckner, F. M. Tinder, E. L. Powell, W. N. Briney, J. W. Hagin, J.



*Rev. Austin Hunter, Who Has Completed His Fifth Year at Jackson Blvd., Chicago.*

D. Armistead, W. A. Fite, Prof. E. E. Snoddy, Mrs. Ida Withers Harrison, Mrs. John Gay, Mrs. Josephine Stearna, Mrs. Mary S. Walden, Prof. J. W. Hatcher, Clyde Darsie, Mrs. Louise L. Campbell, H. B. Smith and others. Disciples planning to attend the convention should write Mr. W. A. Manning, 701 E. Winchester avenue, Ashland, Kentucky, before August 28th, that entertainment may be provided. H. M. Stansifer is pastor at Ashland.

### Unity Spirit at Lockhart, Tex.

Dr. Albert Buxton, pastor at Lockhart, Texas, has been proving practicable the leadership of the two most widely different Protestant bodies in theoretical union. One Sunday, he took his congregation to the Episcopal church, and assisted the visiting bishop in the services. Later the rector preached in the Christian church, and then Dr. Buxton in the Episcopal church.

### Paris, Ill., Church Has Big Day.

July 30 was a big day with the Christian Church in Paris. Paris has a Cradle Roll numbering almost 200. The occasion referred to was the annual baby party. It was the first time it has been celebrated and not all the youngsters could persuade their mothers to attend. But 65 of the babies were present with their mothers. These, together with the fifteen Cradle Roll visitors and a few others, made a party of 175. This will be one of the annual affairs but after this it will be held on Thursday afternoon before Mothers' Day.

### Illinoisans and the Atlanta Convention.

All Disciples living in Central and Northern Illinois and Western Indiana, who con-

template attending the Atlanta Convention, should get in touch with J. A. Barnett, pastor Third Church, Danville, Ill., who will be glad to furnish information relative to the special train that will be run out of Danville over the Chicago and Eastern Illinois and the Louisville and Nashville Railways. The train will afford excellent accommodations and will stop over at Nashville.

### W. F. Richardson as Chauffeur.

W. F. Richardson, pastor at First, Kansas City, Mo., motored his family to Chicago a few days ago, on their way to Pentwater, Mich., where they are spending the month of August.

### W. A. Shullenberger Highly Honored.

The church at Trenton, Mo., has shown its appreciation of its pastor, W. A. Shullenberger, by raising his salary from \$2,000 to \$2,400, thus honoring itself as well as its leader. Mr. Shullenberger has recently received a call from four New York churches which have consolidated into one, but has elected to stay in Trenton.

### How One Preacher Spent His Vacation.

E. T. McFarland, pastor at First, Lawrence, Kans., spent his two-weeks' vacation holding a meeting at Custer, Okla.

### Dr. Combs on "The Preacher."

Dr. Geo. H. Combs said, in one of his addresses at the Southern California Convention: "The preacher must be no copyist, but imitate only his Divine Master. He must know no boss, either official board or ecclesiastical council."

### M. L. Pontius Begins New Work Sept. 1.

M. L. Pontius closed his work at Peoria, Ill., July 31, and will begin his pastorate at Jacksonville Sept. 1. Mr. Pontius preached at Taylorville, Aug. 2, the pastor, George H. Brown, being absent on vacation. E. N. Miller, 2424 Main street, Peoria, is chairman of the pulpit supply committee, at Peoria.

### More Excitement at Westville, Ill.

Citizens of Westville, Ill., are very much agitated over the unfavorable publicity given that town by the Patmont affair. A committee said to be representative of Westville has called a meeting to give Mr. Bickel, pastor of First Christian Church of Danville, an opportunity to present facts regarding Mr. Patmont. It is feared that Westville has lost its pristine "fair" reputation through the recent entanglement in the Patmont case!

### Success at Davenport, Ia.

During the two years' pastorate of J. T. Houser, of First Church, Davenport, Ia., there have been 328 new members added to the congregation, the present membership being 810. The church building has been remodeled at a cost of \$32,000.

### Men's Class in Rally.

The Brotherhood Class, at Central, Wichita, Kan., held a midsummer rally at the church recently. Congressman Neeley addressed the class. The Brotherhood Class is the largest adult class of the Disciples in Kansas. Hon. C. F. Matson is its president and Judge J. N. Haymaker, president of the National Brotherhood, teaches.

### Central, Des Moines, Thrives Through Summer.

The summer program of Central Church, Des Moines, Finis Idleman, pastor, has been one of unabated interest. For the first time for a number of years this congregation has continued its own evening service. The downtown churches all have closed except Central. Audiences have been good notwithstanding the intense heat of successive Sundays. Many additions are reported.

### J. A. Barnett Holds Fifth Meeting in Danville, Ill.

The First Church, Danville, Ill., J. F. Bickel, pastor, has called J. A. Barnett, of the Third Church to hold a meeting beginning Sept. 12. Mr. Barnett closes his ministry with the Third Church Sept. 1. This will be his fifth meeting in Danville within two years, having held two successful meetings for his own church and one each at the Second and Fourth churches.

**Dr. Medbury in Lecture Tour.**

Charles S. Medbury is spending the month of August on the chautauqua platform, under the Midland bureau of Des Moines. He gave the commencement address before the students of the normal school at Bloomfield, Ia. He is also to be in Eureka, Ill., where he formerly attended the college. He also has an invitation to visit Angola, Ind., where he ministered for eight or nine years, just before coming to the University Place church, Des Moines.

**Jewett Family in Reunion.**

The Annual Reunion of the Jewett Family of America, Inc., of which Geo. A. Jewett, of the Christian Leader, is president, was held in Buffalo, July 3, 1914. This was the first time the Reunion has been held anywhere else than at Rowley, Mass., some thirty miles north of Boston, a place where the Jewett family first settled when they came from England in 1638. The Buffalo papers were very liberal with their space, giving frequent mention of the reunion and giving a complete report of the proceedings. The Buffalo News, on Sunday, gave a full page with many illustrations, pictures of various officers, pictures of the old Jewett homestead in Massachusetts, cut of the coat of arms, etc. About seventy-five members of the family were in attendance.

**Chicago Drake Alumni Organize.**

An organization has been formed of Drake alumni living in Chicago. The first election of officers resulted in the following: W. L. Carr, '98, president; Chauncey C. Willard, '03, vice-president; Oella C. Thompson, '06, secretary, and Clara Springer, '93-'96, treasurer. The following alumni were present: Edward S. Ames, Mabel Van Meter-Ames, W. L. Carr, Geo. F. Hall, Mrs. Hall, Fred Havens, Russell Herrold, W. A. Loftus, Harry McCormick, Mae Henderson-McCormick, George McCreight, Wm. J. Monilaw, Mabel Reynolds-Monilaw, Frank A. Morgan, Harriet Paige-Morgan, Chas. Clayton Morrison, Mrs. Morrison, John E. Northrup, George Alvin Peak, Belle Springer, Clara Springer, Oella Thompson, F. N. Westphal, Clara Miller-Whittacare, Mr. Whittacare, Chauncey C. Willard, the Misses Trier and Mrs. Ruth.

**Disciples College for Southern California.**

An important event of the recent California Convention held at Long Beach, was the adoption of a resolution offered by the College Commissioners regarding the erection in Southern California of a Bible College of the Disciples. According to officials of the convention the idea of establishing the institution with a small endowment is rapidly growing in popular favor.

**Church Has "House-Raising."**

The members of Central Church, Shreveport, La., are not afraid of hard work, even in the summer time. On August 1, Claude L. Jones led his people out to the Forbidding camp meeting grounds, eight miles from Shreveport, where they had an old-fashioned "house-raising." The material for the auditorium had been gathered together. A large crowd of men and women of the church, and friends, were present and no difficulty was found in putting through the work. A great camp meeting is being arranged for, to be held August 21, and continuing ten days.

**E. R. Edwards Calls Christ Insurgent.**

That Jesus Christ was the foremost insurgent of all times and that the results of his insurgency, although slow in being realized, have affected every social and political crisis from His day until the present time, was the declaration of E. R. Edwards, of Martinsville, Ind., in an address at Bethany Park a few days ago. Mr. Edwards spoke on "The Real Insurgent." He showed that insurgency, which he declared was only a synonym for progressiveness, was one of the oldest traits of humanity. He

(Continued on next page.)

**Christian University's New President**

A Man of Religion and Learning.

BY CARL JOHANN, PRESIDENT EMERITUS.

[The announcement of the election of Earle Marion Todd to the presidency of Christian University follows fast upon the news of the declination of Rev. O. F. Jordan of the same office as published in last week's Christian Century. Mr. Todd's qualities of mind and temper are so well

scholarly in taste and a student by habit and for the love of knowledge. His is one of the deepest of natures and yet he is one of the most approachable of men; modest almost to diffidence he devotes himself with marked self-forgetfulness to the ministry of men. His father was a preacher and educator in the Christian Church before him. Brother Todd was born in Indiana, and is just in the prime of life. He has lived in several states in this country and was twelve years in England, seven of which were spent in London; his experience is cosmopolitan. He brings high culture and a rarely fine disposition and a tenderly, sympathetic nature to the exacting and arduous task of a college president.

I have written thus at length that you may know some of the reasons why I am glad to have Brother Todd as my successor. I have given my life to Christian University, and here my strength was exhausted. My task was to make brick without much straw, and gather straw for my successors to make more and better brick. My soul has much satisfaction in seeing the endowment and equipment of the school greatly enlarged. I always did heavy classroom work, and the added strain of erecting new buildings was too much for my strength, so that a year and a half ago, the last day before Christmas, while conducting the worship in chapel, I was stricken with paralysis, and I have not been able to teach since that time; but the trustees wanted me to continue as president, with the assistance of the vice-president, Professor H. M. Garn. At the end of a year and a half Professor Garn wanted to be relieved of the work of acting president in order to give all his time to teaching; and we needed a strong and vigorous man for the rapidly growing interests of the school; so I resigned last spring and the trustees elected me president emeritus with a living salary for life. I shall still live for the school to which I have given my life and find my satisfaction and comfort in seeing it educate young men and women for Christian service in the world. A deep joy comes to me in being able to turn my work over to such worthy and strong hands, and I shall continue to help to the full extent of my strength.



*Rev. Earle M. Todd, Who Has Accepted the Presidency of Christian University.*

set forth by his venerable predecessor in the following statement that we feel no further words are called for except approval of this appreciation—*THE EDITOR.*

The trustees of Christian University have elected Earle M. Todd to succeed me as president, and he has accepted. I am glad to have such a successor. I know no man who is greater in his personal religion than he; his faith is strong, and his piety is deep and wholesome. His fervent religious nature is happily coupled with a love for learning that rises to a passion. He is

**Prayer For Peace Asked**

An Appeal from the Federal Council of Churches of Christ.

New York, Aug. 6, 1914.

The Federal Council of the Churches of Christ in America, through its administrative committee, begs leave to suggest that Christians join in earnest prayer to Almighty God, in view of the calamitous war in Europe, that He may guide the embattled nations to an early and lasting peace; that the sufferers, direct and indirect, by this gigantic conflict may have divine comfort and sustaining grace; that the churches in the hostile countries may in the emergency have strength, wisdom and guidance from above in fulfilling the sublime duties for which they were commissioned by the Master; and that Christians in our own beloved land may be ready for any sympa-

thetic or helpful service to their Christian brethren abroad which Providence may indicate.

We urge that, in addition to prayers in public worship for the mercies and blessing of God, petitions in private be also offered, and that all local federations of churches hold meetings for prayer at noon every Tuesday. Such a service was held in the Bible House, New York, on Tuesday, August 4th, and it will be the first of a series of prayer-meetings.

Where there are no local federations, let the churches unite in providing for a half hour prayer service.

FEDERAL COUNCIL OF CHURCHES OF CHRIST,  
By Henry K. Carroll, Associate Sec'y.

**Facts and Figures From Disciple Fields****CALLS.**

- M. C. Hutchinson, Burlington to Fulton, Mo.
- J. Preston Roberts, Jonesboro, Ark., to Central, Evansville, Ind.
- T. J. O'Connor to Sanger, Cal.
- F. C. Wilson to Dorchester, Nebr.
- A. D. Skaggs to Battleground, Wash.
- G. H. Findley to Guthrie, Okla.
- L. L. Myers, Silverton, to La Grande, Ore.
- W. E. Babb, Coldwater, to Girard, Kan.
- A. R. Anderson to Lansdowne, E. St. Louis, Ill.

**RESIGNATIONS.**

- John R. Golden, Angola, Ind. Will return to Illinois.
- J. M. Small, Shoals, Ind.
- N. L. Collins, Montpelier, Ind.
- E. H. Murray, Kenesaw, Neb.
- H. M. Gillmore, First, Bentonville, Ark.
- Chas. A. Brown, Central, Evansville, Ind.
- C. W. Longman, Fredonia, Kan.
- L. H. Sours, Webster City, Ia. Will take up banking.
- C. B. Grubb, Camargo, Ill.
- W. H. Robb, Gridley, Ill.

asserted that Moses was the first great insurgent and that Daniel, David, Elijah, Isaiah and all of the Hebrew prophets had fought against established wrongs. The insurgent activity, Mr. Edwards pointed out, of John the Baptist and the apostle Paul had been responsible to a great extent for the speedy success of Christ's work. The speaker interpreted insurgency as the spirit of democracy pleading on behalf of the people for a larger share of responsibility in the welfare of the government. Mr. Edwards said that insurgency had been responsible for all social, political, industrial and religious progress and that it has been behind every forward movement. The speaker defined the progressive as one who can not be stopped when he "once is started" and the "standpatter" as one who cannot be started when he is stopped. Mr. Edwards declared that the insurgent spirit of the present day was not confined alone to the political and the industrial world, but that religion was on the verge of a forward movement that would mark an epoch in Christianity. "Insurgents in the religious world insist that the people shall rule, rather than priests and creeds," said Mr. Edwards. "The impending forward movement of the church means the certain overthrow of ecclesiastics as the ruling power in the church and that life as it should be lived will be emphasized in place of the cumbersome and often filthy dogmas, doctrines and forms of the present-day church."

#### California Preacher Passes Away.

Following the injury that he received in a fall at his ranch near Fresno, Cal., recently, W. H. Martin, formerly pastor of First church, Fresno, was rushed to a sanitarium in that city and there died July 15. Mr. Martin was 70 years of age and was well known all over the state. Mr. Martin celebrated his seventieth birthday April 26. He was born in Harrodsburg, Mercer County, Kan., and received his early education in that section of the state, later graduating from Kentucky university. During the civil war he served with the Confederate side in the cavalry under John Morgan. After the war he went to Australia and was there for five years doing evangelistic work. Upon his return to the United States he came to California, reaching this state in 1878. He was pastor of the Christian church in Woodland for seven years, then he answered a call to Santa Rosa, and later came to Fresno. He occupied the pulpit at First church, Fresno, for twelve years. Later he went to Santa Barbara where he stayed for five years and then answered a call from Whittier. He accepted this work and was later appointed chaplain at the state school at Whittier. Two years ago Mr. Martin retired to a fruit farm near Fresno, but preached in nearby towns.

#### FOREIGN MISSION GAINS FOR JULY.

The receipts of the Foreign Society for the month of July amounted to \$47,586, a gain over the corresponding month, 1913, of \$9,564.

The churches, as churches, gave \$0,495, a gain of \$2,769. The Sunday-schools gave \$20,096, an increase of \$6,082. These are certainly good gains in the regular receipts for a hot and dry month.

The record for ten months of the current missionary year is as follows:

The total receipts amount to \$274,777, a gain of \$12,208. There has been a gain in eight months out of ten, a loss only two months during the year.

The churches, as churches, for the year have given \$96,554, a gain of \$8,534. We have only two more months. Let us express the sincere hope that the gain from the churches, as churches, will reach not less than \$10,000 for the year. There has been a gain also of \$3 contributing churches.

The Sunday-schools have given \$77,679, a loss of \$2,088. Children's Day was one week later this year than last, which accounts for the loss. It will be more than made good by September 30, no doubt. Now let us make another good gain in August! Step by step we must move forward.

Many churches and Sunday-schools have failed to remember the missionaries and

their work. It is not too late to give them a helping hand. Please attend to the matter at once and be kind enough to send your offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

#### ILLINOIS CONVENTION AT DECATUR.

The Illinois State Convention will be held this year in First church, Decatur, September 7, 8, 9 and 10. You and your entire congregation have a cordial invitation to enjoy one of the very best conventions ever held in the old "Prairie State." That is saying a good deal, but a glance at the program will convince you.

We urge every one to take a personal interest in advertising the convention in every way possible and in working up large delegations. The convention city is central and easy of access from all parts of the state. A record attendance is confidently anticipated. Decatur will give us a cordial greeting.

Appoint your delegates early on the fol-



*Rev. L. O. Bricker, First Church, Atlanta, who is sounding a call to Disciples everywhere to attend the National Convention in October.*

lowing basis: "Every congregation having fellowship with the work of the society shall be entitled to one delegate for each hundred members or fraction thereof."

Let all delegates take credentials with them from the church clerk and hand them to the Registration committee and receive a delegate badge, which will entitle the wearer to vote in all the deliberations. Don't forget your credentials.

For many years we have asked each congregation in the state for one dollar to help bear the convention expenses, in order that we may not have to use one penny of the missionary offerings for this purpose. This is in no sense a "registration fee," as no fee is charged for registration of delegates and visitors; but it is a free will gift from the church to help defray the convention expenses of our society. Send a dollar bill, or your personal check, to this office and name the church that sends it. Or send it to the convention by your minister or delegate who will hand it to the registration committee and take a receipt for it. Don't forget the dollar!

Please write E. M. Smith, 345 W. Packard St., Decatur, the names of all who will attend from your church—visitors and delegates—so assignments may be made in advance and save delay.

Hoping for the greatest Illinois Convention,

W. H. CANNON,  
W. D. DEWEENE,  
S. H. ZENDT,  
Executive Committee.

#### ATLANTA, THE CONVENTION CITY.

Quite apart from the program of the Atlanta Convention, which is to be one of the very best in the history of our great gather-

ings, and well worth a journey across the continent to enjoy, Atlanta itself is a city of most absorbing interest. No matter where you live, Atlanta will give you something, an ideal, a vision, a viewpoint you never had before.

Atlanta is a miracle city. When General Sherman began his famous march "from Atlanta to the Sea," he left behind him seven hundred souls alive, out of the fifteen thousand that had made up the population of Atlanta. From the smoking ruins there has arisen a metropolis of over 226,000 people, the financial capital, the railway center, the distributing point, and the office city of the South; the liveliest and loveliest city on the continent.

The business men of the brotherhood will find Atlanta an interesting city to visit. When you are down among the forest of sky-scrappers, you will think that you are in New York, but as you look around and behold a dozen more in process of erection, you will know that you are not—that you are in Atlanta. You will catch the contagion of the world-famed "Atlanta spirit," that does things bigger and better, and makes a success of everything it undertakes. Atlanta is bigger than its size—it is the throbbing heart of the New South, sending life and energy and vision to every section of Dixie. You will return home a better and keener business man for having visited Atlanta.

Pre-eminently, Atlanta holds things of interest for the ministers of the brotherhood. It is a Protestant city, and religion is on a high plane here. Atlanta leads all American cities in the percentage of its population that belongs to, and attends the services of its churches. It is the cleanest city morally on the continent. Through the Evangelical Ministers' Association, of which the writer has the honor to be president, the churches of Atlanta stand in absolute unity, and present a solid front against the forces of evil. A widely known educator and sociologist, who has visited the ministers' associations of nearly every large city in the United States, recently declared the association of Atlanta to be the most remarkable of its kind in the country. The churches here have discovered that there is no evil that may not be overthrown, no wrong that cannot be put down, no good thing that they cannot build up; they have failed in no single undertaking in recent years. The ministers of the brotherhood may learn something in Atlanta that will make them more useful in their own cities. If the brethren at large desire it, we will arrange a side meeting during the convention to be addressed by the men who have brought to pass such good things in Atlanta.

Atlanta is surpassed only by New York and Chicago in the number of first class hotels, and by none in quality. We can house over 5,000 people in magnificent new hotels within sight of each other, and within five minutes' walk to the convention auditorium, at prices ranging from \$1.50 per day, and up.

We are making such preparations for the comfort and pleasure of our guests as have never before been attempted by a convention city. Our people will not find themselves strangers in Atlanta. Our cause is well established here; and the First church is regarded by all people as the most vigorous and progressive religious organization in the city. Make your plans to come, and write now for reservations.

L. O. BRICKER,  
General Chairman.

#### W. A. BALDWIN LEAVES NEBRASKA WORK.

The following resolutions were adopted unanimously at the recent Nebraska convention, at Bethany Aug. 2, 1914. It was with extreme sorrow that the great audience considered the withdrawal of Mr. Baldwin from the work.

"To the Convention of the Disciples of Christ:

"The Governing Board of the Nebraska Christian Missionary Society recognize in our corresponding secretary, W. A. Baldwin, an exceptionally efficient officer. He is a skilled statistician, accurate and painstaking.

"His administration of church differences

has been exceedingly tactful and wise. His knowledge of men and his ability to discern and recognize merit and expose deception and fraud have made his services to the churches and to the Board invaluable.

"His Christian gentility, refinement of character and devotion to the Kingdom of God through his service in the Nebraska Missionary Society in the past fifteen years have been marked, and the twenty-three thousand Disciples of Nebraska hold him in affection-



*Secretary W. A. Baldwin, who has given up the leadership of the Nebraska state work.*

ate regard. The pure gold of his character shone out in the sorrow that came recently into his life, and his Christian fortitude is praiseworthy and commendable.

"We are proud of the distinction Mr. Baldwin has brought to the state of Nebraska in the councils of the brotherhood nation-wide. It is our desire to retain the advice and counsel of our brother in the future of the Nebraska state work, and to have his interest in our perplexing problems in the trying days to come. It is with extreme regret that we lose the services of Mr. Baldwin as our corresponding secretary. We regret that the inadequacy of our receipts compel him to withdraw from the work for which he is so peculiarly fitted in training and temperament.

"Our prayers and Godspeed go with Mr. Baldwin throughout his life work, and we know he will always be found advancing the Kingdom of God.

"On behalf of the Governing Board of N. C. M. S.,

"By L. C. Oberlies,  
"C. E. Lemmon, Committee"

#### CHURCH EXTENSION RECEIPTS COMPARED FOR TEN MONTHS.

For the first ten months the receipts from the churches show an advance from \$9,857.50 (1912-13) to \$10,089.04 (1913-14), a gain of \$231.54. In August and September the Board must receive \$35,000 from the churches in order to reach \$45,000 assigned to Church Extension by the Toronto Convention.

In individual receipts for the first ten months, we are sorry to record a falling off of \$19,677.54—from \$51,460.48 (1912-13) to \$31,782.94 (1913-14). This falling off is easily explained when it is noted that in October, 1912, the Board received \$24,800.97, which was the result of our effort to reach the Million Dollar point by the time of the Louisville Convention. In our regular individual receipts, there has been a gain if October, 1912, be left out of the counting. We trust there will be many individual gifts and annuity gifts made during August and September.

#### OUR ANNUAL OFFERING.

It is important that pastors and missionary committees order their supplies at once for the September offering. The new folder, "A Chain of Reasons," is a convincing piece of literature. A college president pronounced it "the best piece of church extension literature ever put out." These are sent free to every missionary committee, pastor or elder.

ordering them. We also send collection envelopes free.

#### BOARD OF CHURCH EXTENSION.

#### FOREIGN SOCIETY NOTES.

A Department of Agriculture of the University of Nankin, China, will open its doors this fall to admit students. This is one of the important steps taken by that great institution. Jos. Ballie is in charge. He has been connected with the University for some time.

Miss Sylvia Siegfried, returned missionary of the Foreign Society from the Philippine Islands, attended the Fleming County, Ky., Convention, August 5.

Dr. Royal J. Dye with his family is at Onaway, Mich., enjoying a much needed rest.

The graduating exercises of the University of Nankin, China, were conducted on June 20 and 22, 1914. There were twelve in the graduating class. Addresses were delivered in five languages—Greek, French, German, English and Chinese.

Of the 376 churches on the books of the Foreign Society that have adopted the "Budget Plan" only 273 have sent offerings, leaving 113, or nearly one-third, without any contribution to their credit. Let us hope that August and September will present a different showing.

Year before last the little church at Lotumbe, Congo Free State, Africa, contributed \$92. Last year the same church contributed \$234. The missionaries at Lotumbe report that they are well and happy.

Last month the Foreign Society received \$2,000 from a friend in California on the Annuity Plan. This friend had made a number of gifts before, and expects to make others.

Herbert Smith of the Congo, writing concerning the work at Lotumbe, (four years' work there,) says: "Four years ago there were some 45 people present at the Sunday-school. Today (May 24) there were 260, besides the number which gathered at our various outposts. How different the people look today than four years ago. Then they had very little clothing to wear. Today they were dressed clean and respectable. Then the membership of the Lotumbe church was 35. Today it is 922. Then the little church was preaching the gospel in one or two others places; today the heralds from Lotumbe go over 40 different outposts. There is one outpost 300 miles away. Four years ago the greater number of the force of evangelists was still in heathendom. Now they are torch bearers into the darkest places of these African forests."

F. M. RAINS.

# THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON  
Editor of THE CHRISTIAN CENTURY

## THE FIRST REVIEW

Before the reviews of Mr. Morrison's new book have begun to come in from the religious press there comes this appreciation from a prominent Disciple layman who received one of the first copies of the book. The letter is addressed to the author.

"I finished yesterday your 'Baptism.' It is very readable, and, as far as I am able to detect, flawless in its argument. It is a weapon wherewith the Lord could enable one to put a thousand to rout. It seems to me to be the most significant book put out by the Disciples in years. It reveals scholarship, religious insight, interpretative ability, tolerance and vision. I cannot see how it will fail to be widely read both among our people and others. I will watch for the reviews with much interest, and am glad I have read the book before the reviews appear."

This reader is not the only one who has already finished this stimulating work. Messages coming from thoughtful men over the country justify the prediction that "The Meaning of Baptism" will prove to be the most discussed book that has appeared among the Disciples for many years. Not only that: the discussion it will provoke bids fair to carry the Disciples' Restoration Movement many leagues forward in fulfilling its mission.

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## DISCIPLES PUBLICATION SOCIETY

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## The Sunday School

### A DAY OF QUESTIONS.

#### INTERNATIONAL UNIFORM LESSON FOR AUGUST 30, 1914.

Read Matt. 22:15-22      Memory Verses, 16, 17  
 Golden Text.—Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.—Matt. 22:21.  
 American Standard Bible.

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(15) Then went the Pharisees, and took counsel how they might ensnare him in his talk. (16) And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one; for thou regardest not the person of men. (17) Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? (18) But Jesus perceived their wickedness; and said, Why make ye trial of me, ye hypocrites? (19) Show me the tribute money. And they brought unto him a denarius. (20) And he saith unto them, Whose is this image and superscription? (21) They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. (22) And when they heard it, they marveled, and left him, and went away.

#### Verse by Verse.

BY CLARK BUCKNER.

v. 15. *The Pharisees took counsel how they might ensnare him in his talk:* It has been predetermined to kill Jesus, but they sought to make it appear that they were following the course of the law. Inasmuch as they did not possess the power themselves they seek to entrap him by leading him to speak traitorous words relative to the Roman government. Dr. Charles E. Jefferson says: "Men laid their traps and tried to catch him; he walked bravely in the midst of them, and never was entrapped. The intellectual athletes of his time tried to trip him—they flung their lassos at his head—they never got a lasso round his neck. ... They ask him all sorts of questions, expecting that by his answer he would incriminate himself—he never did." Many of our readers have heard Congressman Walter M. Chandler, in his famous address, "The Trial of Jesus, From a Lawyer's Standpoint." It will be recalled how clearly he shows that from every standpoint his trial was illegal and that it amounted to nothing more than a travesty. He was really murdered.

v. 16. *And they sent to him their disciples:* The rabbis trained young men who were to become rabbis. *Herodians:* They favored the kingship of Herod. *We know that thou art true, etc.:* They suppose that by flattering Jesus they shall win his confidence and lead him to "talk." They appeal to his fearlessness.

v. 17. *Is it lawful to give tribute unto Caesar?* This is a burning question. This tribute was the tax levied by Rome. If Jesus answered in the affirmative, he would arouse the enmity of the people, for they paid their tax very unwillingly, feeling that, inasmuch as they were under the rule of God alone they should not be responsible to any foreign power. Yet they were, according to the existing order, subject to Rome and to say that it was unlawful to pay tribute to Cesar, the emperor, was treason, and would be so regarded by Rome's Palestinian representative, Pontius Pilate.

v. 18. *But Jesus perceived their wickedness:* He was equal to the occasion. He was beyond deception. He knew their insincerity. *Ye hypocrites:* Literally "play-actors."

v. 19. *Show me:* Compare with Luke. *They brought unto him a denarius:* It amounted to seventeen cents, which was the amount paid for a day's work. It was not used any more than was necessary by the strict Jews, for they regarded it as idolatrous, since it bore an image of Cesar. They were easily secured from the money-changers.

v. 20. *Whose is this image and superscription?* The coin was either a Roman coin or one of Tetrarch Philip.

v. 21. *Render therefore unto Caesar the things that are Caesar's:* "If a king's coin is current in a country, the men of that

country do thereby evidence that they acknowledge him as their Lord." (*Talmud*) See Rom. 13:7. *And unto God the things that are God's:* I think this passage is relevant. By rendering unto Cesar the things that are Cesar's we thereby render unto God the things that are God's. When we do our duty toward man we are doing our duty toward God.

v. 22. *When they heard it, they marred:* Jesus was keener than they were. They sought to trap him but he had trapped them. They could say nothing, so they left him and went away.

#### At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

#### THE CONSPIRATORS' NET.

The net has been deftly spread. The decoy has been well placed. They hope soon to have their prey entangled in the meshes of the net. "Is it lawful to give tribute to Caesar?" Here is a serpent with fangs. Here was a choice of roads either one of which led to a precipice. Conscience or country which will he choose? When the law conflicts with conviction what course is to be taken? These are the questions which are wrapped up in the main interrogation. Jesus does not accept their assumption that such issues are really before them in the payment of taxes. He knew how easy it is to make questions of policy questions of conscience. It is very natural to try and make a virtue of doing what we desire to do or of declining to do what we do not want to do. We seek justification for our preferences and our prejudices. The "tribute" was the poll tax which was collected by the "publicans" and paid over to the Imperial Treasury. It was what was supposed to be due from each citizen in support of the government. Caesar was the equivalent of the government itself.

#### THE UNDECEIVED CHRIST.

"But Jesus perceived their wickedness, and said, why tempt ye me ye hypocrites?" Jesus was not victimized by their duplicity. He knew what was in their minds. Just how far the omniscience of Jesus was in abeyance no one is able to determine. When "he emptied himself and took upon him the form of a servant" there was a suspension of the divine attributes at least in their conscious presence so that there were things of which Christ seemed no more certain than did others.

His power of discernment enabled him always to interpret human motive and purpose. "He knew what was in man." He was no mere "mind reader." His perception was not limited to ordinary human discernment. He had a divine insight enabling him to thoroughly understand the intentions of men. "God is not mocked." No man can hope to mask his vices and have them go undetected. Not according to appearances but in righteous judgment God passes sentence of commendation or condemnation.

In a single phrase Jesus tore the mask from the faces of the members of this commission. "Ye hypocrites." It was one of the harshest terms he could employ but the justice of it made those accused impotent.

At that moment their thin disguise was removed. The soul was stripped and bare of every concealment. "Hypocrites!" Almost any other condemnation is less awful. We need guard our own souls against the blight of it. "He is a discerner of the thoughts and intents of the heart."

#### AN OBJECT LESSON IN ETHICS.

"Show me the tribute money." "They brought unto him a denarius." The denarius was about sixteen cents. The American revisors translate it "shilling." It was equivalent to a day's wages. It was the tax required in support of the government. Having the coin in his hand Jesus enquired: "Whose is this image and superscription?" It was his turn to ask questions. He met their own supposedly impossible question with another which seemed innocent enough and

plain enough. "They say unto him, Cesar's. This was merely paving the way to a further answer to the question they had asked. What Jesus desired to emphasize first was the sovereignty of Cesar. They had to recognize the fact of an existing government. The coin represented the sovereignty of the man whose image it bore. The very fact of the coin with its image and inscription was a declaration of an established civil authority. If then there was a government it must be maintained or a better put in its place. So long as Cesar reigned he had rights. So long as they were subjects of Cesar they would have obligations to Cesar.

#### THE CITIZEN AND THE STATE.

"Render unto Caesar the things that are Caesar's." Then Jesus recognized civic duties. The demands of citizenship were not treated lightly by our Lord. The principles of the Christian religion clearly favor obedience to constituted authority except where it manifestly conflicts with the revealed law of God. This rarely happens. Sometimes it does. The question then becomes this, What things are Caesar's? What are the responsibilities of citizenship? It is government that makes possible individual progress. We are afforded protection in the pursuit of physical, intellectual and spiritual development. Evil and avaricious men are beaten back when they would interfere with our progress.

The criminal is prevented from carrying out his designs only because of his fear of punishment which organized society in the form of government would mete out to him. Anarchy would be suicidal. No true Christian was ever an anarchist. The spirit of Jesus involves obedience to the laws of the commonwealth. The payment of taxes is one of the most evident of obligations. Government can not be maintained without expense. Taxes may be unjustly levied. Taxation without a voice in the government opposes every sense of justice. Again taxation for private interest is intolerable. The "passive resistance" in England was justified because of the wholly unjust requirement of money from those who in the nature of the case could derive no benefit from it. No one can be a true citizen and shirk his reasonable part in the maintenance of the government under whose protection he lives. The avoidance of the "duty" on imported goods is as dishonest as stealing from a neighbor's house. There is an utterly false code of ethics which justifies the avoidance of obligations to the government and to corporations.

The enormous taxes now levied in almost every city of America are to be accounted for on the basis of this very wrong ideal of citizenship.

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EARL M. TODD, President.

## The Mid-Week Service

BY SILAS JONES.

TOPIC AUGUST 26, 1914.

An Appeal to the Heroic. Matt. 10:16-42; 19:16-30; Eph. 6:10-20.

We may think we like easy tasks but we do not. In the end we despise the man who asks us to do only what is easy, and we despise ourselves for accepting his estimate of our ability and inclination. The church that prospers makes heavy demands upon its members. It believes in their capacity and willingness to do great things. It has been said that Christian Science makes no appeal to the heroic. I do not affirm or deny the charge. If it is true, Christian Science will become contemptible in the eyes of all earnest people.

"I count life just a stuff

To try the soul's strength on, educate the man."

Browning spoke for us all in these lines. We admire strength. We are pleased with ourselves when we choose what requires strength. To be weak is to be miserable.

## SHEEP AND WOLVES.

Christianity invites men to use their reason, to enlarge their sympathies, to see life whole. The messenger of Christ is denied the use of the weapons of the world. Force, deception, and cunning are the weapons of his enemies. Among men who depend upon the war club and the bayonet and living to get for them what they want he is like a sheep in the midst of wolves. He seems to be entirely helpless. But the figure may be pressed too far. The wolf will remain a wolf. The wolfish qualities of men may be changed. The Christian teacher conquers the enemies of his mission by making them its friends. But he must be a hero. He cannot win by adopting the ways of the world. If he answers reviling with reviling, men will class him as one of themselves and think no more of him. If he is fond of debate, they will enjoy disputing with him, and remain satisfied with their old opinions. If he leans heavily upon the arm of powerful political or military friends, he compromises his message. He must talk to the hearts and consciences of men. If he cannot win by the truth presented in love, he cannot win at all.

## ACCEPTING CONSEQUENCES.

The immediate consequences of the preaching of the gospel are not always what we should like. The gospel has always been a disturber of the harmony of families and the peace of states. The disciple must be willing to be called a trouble maker. If a family is fundamentally wrong on any important question, the first member that discovers the truth and proceeds to act upon it, will be opposed, and the man who helped him to see the truth will be censured and possibly subjected to violent treatment. Of course, the preacher of the gospel is no lover of discord. His object is to bring peace on earth. He is the subject of the Prince of Peace.

## THE NEEDLE'S EYE.

To be true to ourselves we may have to give up things that have become a part of us. The money or lands we possess represent a father's industry, frugality, foresight, loving thought for us. Or when we look at our possessions, we see ourselves, for we have put our life into them. To give them up voluntarily is the act of a hero. Then we have to think of what wealth gives to its owners, influence, independence, the means of culture, pleasant surroundings, and association with leaders in industry, politics, education, and religion. And there is the joy of making money for the man who knows how and has capital. Nearly the whole of life may seem to be bound up with wealth. But if the soul is in danger, Christianity says that wealth must go, and it permits no compromise. There is no profit to the man who gains the world and loses his soul. Matt. 5:29-30; 8:19-22; 13:44-46; 16:24-25; Luke 5:11, 27; 21:2-4; Acts 21:13; Rom. 8:12-17; Heb. 13:13.

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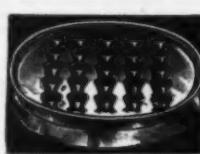
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